

THE HIGHWAY OF PRINT

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Studies in

No. VII

THE WORLD MISSION OF CHRISTIANITY

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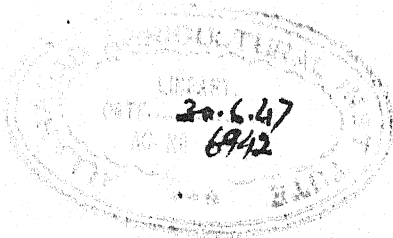
*A World-Wide Study of the Production
and Distribution of Christian Literature*

by

RUTH URE

"Prepare ye . . . a highway for our God."

—Isaiah 40:3



PUBLISHED FOR THE
Committee on World Literacy and Christian Literature
of the
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RUTH URE, a Pennsylvanian, is a graduate of Wilson College (B.A.) and of the Biblical Seminary in New York City (S.T.B.). Her years of missionary service in India between 1929 and 1943 have given her a wealth of field experience, especially in literature work. She was secretary of a literacy campaign in the Punjab and a member of the Bengal Literature Commission. For two years she served as the Literature Secretary of the National Christian Council of India, Burma, and Ceylon, under the guidance and support of which the interdenominational literature committees of fourteen provincial Christian Councils functioned. She arranged the Survey of Christian Presses and Publishing Houses in India and studied all areas of production and distribution of literature. She was a member of the editorial staff of the *National Christian Council Review*, and of the Executive Committee of the Indian Adult Education Association, and in many ways promoted co-operation between India's societies producing Christian literature.

At home in the United States Miss Ure is now Secretary of Adult Literacy and Christian Literature and of Home and Family Life of the Board of Foreign Missions of the Presbyterian Church in the U.S.A. In the interdenominational field she is Executive Committee member of the Committee on World Literacy and Christian Literature of the Foreign Missions Conference and the Committee on Christian Literature for Women and Children in Mission Fields; a co-opted member of the International Committee on Christian Literature for Africa; and is Chairman of the Literature Committee of the India Committee of the Foreign Missions Conference.

In 1943 Miss Ure was asked to set up a general conference on Christian Literature; although the war canceled these plans, her contact with many mission areas to secure material for the conference brought a wealth of information from which this book was compiled.

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It Started at the Madras Conference

The Christian Movement . . . must speak . . . through the writers and editors of books, pamphlets and periodicals . . . in an ever-enlarging circle of students and readers in the world's many and varied tongues. God grant it may be so.

—Findings of the Madras Conference.

It Goes on from There

THIS book is a symposium of world experience and opinion concerning Christian Literature. It is designed both to stimulate wider interest and to offer guidance to those who plan programs, to authors, publishers and distributors.

The material has been contributed by literature experts of many lands and compiled under the direction of the Committee on World Literacy and Christian Literature, with the co-operation of all the Area Committees of the Foreign Missions Conference. Special gratitude is due to Dr. Frank Kline of Yeotmal, India, and to Miss Elizabeth Moreland of Bombay for their valuable service in the preliminary studies.

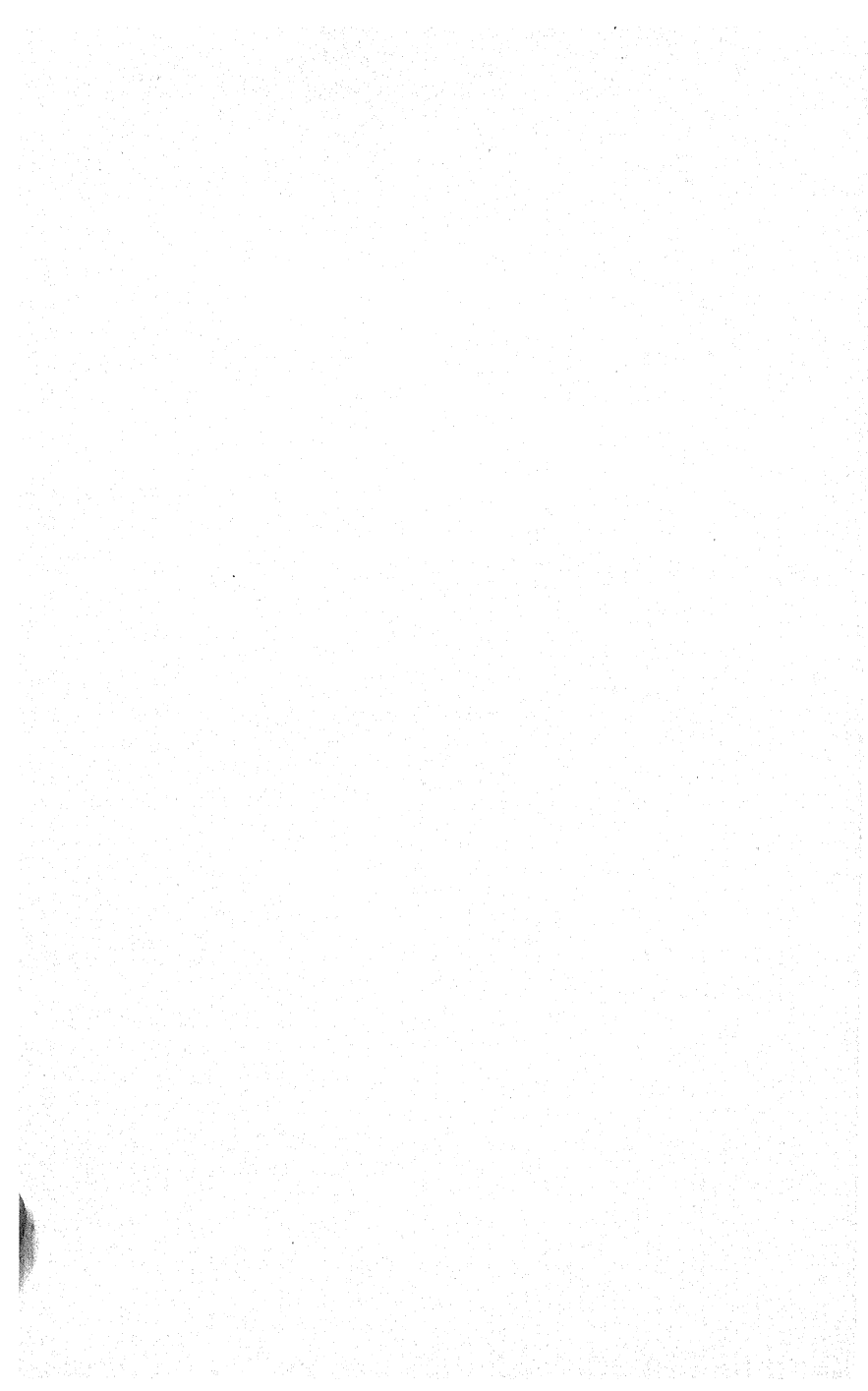
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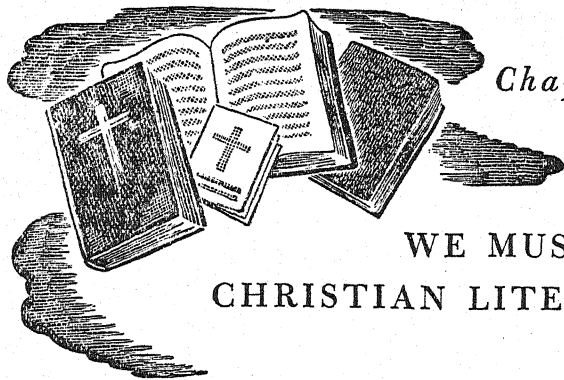
SECTION I

Opening the Highway of Print

¶ No other agency can penetrate so deeply, abide so persistently, witness so daringly, and influence so irresistibly as the printed page.

—Charles R. Watson





Chapter ONE

WE MUST HAVE CHRISTIAN LITERATURE

It is no worldly warfare that we are waging. The weapons of our warfare are not weapons of the flesh, but are divinely strong to demolish fortresses—we demolish theories and every rampart that towers high in defiance of the knowledge of God.—II Corinthians 10:3-5, Moffatt and Weymouth.

AN AMAZING NEW DAY FOR CHRISTIAN LITERATURE HAS DAWNED. Never before did such stirring adventures on such a wide scale await the ministry of print.

For the Western world the old dictum has long been true:

King over all the children of Pride
Is the Press—the Press—the Press.

One wonders whether in America today, and possibly in Europe, that reign is being overthrown and power passing to the air, with radio as ruler. But these are limited areas, and well nourished on printer's ink!

The great majority of mankind is just now entering into the rich treasury of unrestricted reading. That fact constitutes perhaps the most urgent modern challenge to Christian missions. If the Church is to make on world thought an impact for Christ it must meet the opportunity with books, good books, Christian books, interpreting clearly and winsomely the Christian way and its underlying faith; and it must put such books within the reach

of everyone. No other method of winning the heart of the world is quite so crucial as the provision of Christian literature.

In some ways the Christian enterprise finds itself ready for the situation. Christian literature rejoices in a long and honorable history of fruitful service as a handmaid of the Church. Books have always played a vital part, particularly in the life of the younger churches. Doors have always opened to the printed page, sometimes grudgingly or secretly, often picturesquely, often under the obvious impulsion of the Holy Spirit.

Occasionally such doors have closed again; frequently they have remained open to welcome other kinds of Christian witness. Recognition of this strategic power of literature in evangelism and in the building up of the Church has led to far-reaching programs for production and distribution, and to the establishment of great organizations within all the fields of missionary endeavor.

Nevertheless, in spite of these noteworthy accomplishments, there are ways in which the Christian enterprise is unready for its great opportunity. This "handmaid" is all too often named "Cinderella" and is not accepted as a real member of the family. Perhaps the fact that now almost *all* the doors have been suddenly flung wide open will mean that she has gone to the ball and "is in the hopeful process of becoming a princess"! ¹ That the time has arrived for this rightful transformation becomes increasingly evident as one studies the new world trends. There is an imperative, an inescapable demand for an immediate advance in the production and distribution of Christian literature.

Once reading material could be viewed calmly and dispassionately. It could be considered merely a useful adjunct to the Christian cause. It could even be ignored, for the world was comparatively indifferent to its power. But not so today. For people and nations who before held books in honor but used them not

¹ "India and Christian Literature," by J. Z. Hodge, in *Books for Africa*, July, 1944.

are of late becoming voracious readers. Whole new markets are springing into existence. A number of twentieth-century factors have combined to make this inevitably so.

"READERS ALL"

In the first place, there is a breathtaking numerical increase in the reading public. This can be traced through two main streams.

Formal education, once the prerogative of the privileged classes, is being extended to include hundreds of thousands who had never dreamed of becoming "intelligentsia." The school systems in the Orient, for instance, are constantly expanding, to include more boys; first more city boys, then more rural boys; then more girls, and even, through night schools, more adults.

India, with eleven million out of a possible sixty million children now in school, plans a postwar education scheme providing compulsory primary education for both boys and girls between the ages of six and fourteen, with ample opportunities for subsequent advanced study.

The British Government ponders proposals for "Mass Education in African Society," intending that throughout the British African colonies every child shall receive schooling and that simultaneously adult educational facilities shall be made available for the whole population. France studies a new overseas policy whereby education will be effectively extended.

Whatever may happen to these elaborate ideas, schools are certain to spring up like mushrooms. And every pupil is a potential reader; if he can bypass the twin dangers of relapsing into illiteracy because no books claim his attention and of spending his coppers for books which entice but profit nothing, he will reach the haven where good reading matter is appreciated. What will he find to read?

The other stream of new readers, much more spectacular and in some respects much more crucial, springs from the adult literacy campaigns so vigorously pushing forward around the

world. The contagious determination to eradicate illiteracy is one of the phenomena of this decade. It affects three fifths of the world's population, for the majority of mankind, and more particularly of womankind, have till now been left without the skill of reading and writing. The social revolution involved in the emergence of this "silent billion" overwhelms the imagination. So do the opportunities for good and for evil as nation after nation opens well planned campaigns to down Public Enemy Number One and to achieve 100 per cent literacy.

"One hundred million more adults read today than twenty years ago,"¹ according to Dr. Laubach, who more than any other man is responsible for the spread of this enthusiasm from one continent to another. He prophesies that at the present rate of progress, within the next fifty years five hundred million new readers will appear. It will be a staggering task to provide them with the right kind of reading.

Russia recognized this challenge. After government campaigns raised her national literacy in two decades from 33 per cent to over 90 per cent, the Soviet State publishing houses produced in one year thirty million textbooks; in the same year there were published 42,698 titles of books with impressions estimated at 4,300,000,000; the number of libraries was said to be nearly seventy thousand.²

Through the Mass Education Movement in China, thirty million illiterates learned to read between 1935 and 1940 and it was planned that another nineteen million should become literate by 1945. Simultaneously, the famous leader of this movement, Dr. James Yen, opened a Department of People's Literature to create books with a popular folk interest, and a People's Library

¹ *The Silent Billion Speak*, by Frank C. Laubach, p. 2. New York, Friendship Press, 1943. (c)

² "Give Us Books," by Cecil Northcott, p. 6. (World Issues Series.) London, Edinburgh House Press, 1943.

whereby this literature reaches the villager through clubs and libraries and shops.¹

And yet for all these and similar mighty efforts the world is far from prepared for the influx of new readers, folk ready to be deeply influenced by the printed page, inclined to believe implicitly whatever they read, and at the same time in danger of losing the skill of reading unless they keep devouring whatever comes to hand.

"WORLD HUNGER FOR BOOKS"

Mere ability to read has never emptied bookshelves. For many a reader the Bible, or the Koran, or the Veda, according to his religion, suffices. One must therefore look beyond literacy statistics to account for the mounting popularity of the non-sacred printed page. From all sides comes the rather surprised witness to an unprecedented demand for books, and accompanying it an interpretation of the underlying reasons.

One powerful impetus would appear to be the growth of national consciousness. Every land swept by nationalism has a fierce pride in its people, and a fine concern that all the advantages of knowledge should be accorded them. Every nation which cherishes the democratic ideal is sensitively aware that ignorance and democracy are incompatible, that democracy rests on a well-informed populace, trained to think for itself and to weigh judgments wisely. And every leader knows the tremendous power of print in spreading information and influencing action. The people themselves are becoming alert; it is reported, for example, that in these times Latin Americans are reading fewer sensational novels and more serious books on political questions, because they feel the need of certain basic knowledge.²

¹ *Tell the People: Talks with James Yen about the Mass Education Movement*, by Pearl S. Buck. New York, John Day Co., 1945. (c)

² *On This Foundation*, by W. Stanley Rycroft, p. 99. New York, Friendship Press, 1942. (c)

For the individual the economic urge is equally strong. Miss Wrong writes of unofficial night schools in West Africa, where such as lorry drivers seek to improve their status. "Incidentally, an official suggested the rules of the road as a suitable reading book for them, and some members of the public seemed to consider this a sound suggestion!"¹ The farmer who can save his fowl from disease and raise more lucrative crops, the midwife who can earn more by improving her skill, the man and woman of every walk of life whose reading can affect the family income, all these will clamor as soon as the practical nature of books is apparent.

A third responsible factor is industrialization. Many of the regions of the world where hitherto economy was based on export of raw materials to manufacturing countries have themselves become centers of industry. The development of hydro-electric resources in Chile, of steel works in Brazil, of glass, yarn, and paper factories in Mexico offer cases in point. The creation of manufacturing centers stimulates reading from three angles: rural workers move into places where schools exist; employees handling machinery need to be able to read instructions; and a new fashion of living is likely to create new mental alertness.

The war developed the reading habit for many. The spread of literacy within the army and among families anxious to correspond with their soldiers drew people into libraries, thanks to curiosity about the far places where troops were stationed, to concern for the daily news, and to a new consciousness of social conflicts. Men in service found that reading brought both relaxation and, through newspapers and vernacular literature, the closest tie with home. Another permanent effect of the war was the wide improvement of communications, whereby distribution of publications was greatly facilitated.

Undoubtedly the major impetus, intertwined with and yet transcending all these, is the social upsurge of the underprivileged

¹ Letter from Margaret Wrong, Yaounde, Cameroun, December 29, 1944.

throughout the world. A longing is abroad for a richer, fuller, more abundant life. This brings the desire, even the determination, to share in the larger satisfactions which education and improved economic status offer. This eager reaching out of the "forgotten man" for enrichment of living is an outstanding characteristic of the age; on its result hangs the future.

Deeper than any of these in the hearts of many individuals is the longing to understand their Scriptures. This is the one unshakable foundation for learning, as also for teaching.

Political, economic, social, and religious interests serve as pressures from within. At least one important pressure from without must be mentioned. That is the advertising skill so ably practised by commercial firms and copied by propagandists on every level. An outstanding example is the use of leaflets and pamphlets in military strategy, in the "bombing" of whole territories with tons of publications intended to alter public opinion. What greater tribute could be paid to the power of the printed word than that in this day of scientific power, it is considered of paramount importance to scatter leaflets! Sometimes indeed the children of this world are wiser than the children of light!

LITERARY DEFICITS

Well then, for one reason or another, the world wants books. What supply is meeting the demand? The answer as missionaries know it is far from satisfactory. Books there are. Some are good, even very good. In Latin America the number and range of volumes on the market has vastly increased and many excellent secular books are available, particularly philosophical works. In Africa newspapers have multiplied in number and in influence. "In wartime China one book a day leaves a single press. One Arabic firm alone issues a biography of a Moslem leader every month."¹

¹ *The World Mission of the Church: Findings and Recommendations of the Meeting of the International Missionary Council, Tambaram, Madras, India, 1938*, p. 87. New York, International Missionary Council, 1939.

THE HIGHWAY OF PRINT

her hand, some books are bad. Some are positively me merely indifferent in quality. A recent survey of American bookstalls brought the verdict that 75 per cent of the works displayed are of poor quality, distributed by gross profits without regard to merit. A second observer deplores the "flooding" of the markets with materialistic literature. He speaks of an immense amount of really vicious publications. "The world has been flooded with a class of literature designed to spread ignorance."¹ "There is a flood of rationalistic literature; in (to the Cameroun) and the intellectual classes are profoundly moved."² "Flooded with propaganda! . . . It is recognized by anti-Christian forces as one of the most powerful instruments."³ "Flood" seems to be the chosen word to describe the situation.

There is today a great and growing shortage of books. Everywhere, insufficient manpower, and destruction of stocks during the war years took a heavy toll. The voices of the Philippines now join the already reverberating cry for books!

THE SERVICE OF CHRISTIAN BOOKS

In the face of the "marry need with provision," and the Church's need for a parson. For in every way this paucity of worthwhile literature amounting virtually to famine, is of extreme importance to the Christian movement. Literature carries a unique service, each of the three major services: evangelism, the service of the Church, and influence on world thought.

But the foremost mission of the Church, finds no more powerful medium than the printed word—primarily the Bible and

London, August, 1940.

Mary E. Hunter, West Africa, November 26, 1944.

"Literature Program for Latin America." Findings and Recommendations of the Conference on Christian Literature in Mexico. New York, Commission on Christian Literature in Latin America, 1941.

Books
of the

The
no less
individual
the Bible
read
growth
home

¹ The
Higher

secondarily *all* books which draw the reader by whatever path to think about Christ. The son of a noble atheist of modern Rome and the son of a Sikh high priest in India traveled identical paths of experience; sick with life and ready to destroy himself, each read with wonder a signboard making mention of the Word of God, and each procured a copy of the Scriptures, the one in Italian, the other in Gurmukhi, and each radiantly devoted his life to following the Saviour of the world.

A young Persian otherwise uninstructed bought tracts and books one by one from a Moslem gatekeeper in a mission compound, and then asked to be introduced to the evangelist that he might confess his Christian faith. A fellow countryman of his reached the same decision as he read *Pilgrim's Progress*. The secretary of the Inter-mission Literature Committee of Iran in reporting these two and other conversions proposed a slogan: "Christian literature—always an evangelistic agency second to none; often its own evangelist."¹ Dr. Samuel M. Zwemer once wrote that nearly all the inquirers in Moslem lands had first been led to Christ by means of a book or tract.²

Examples could be multiplied beyond number, recalling those who have found God in Christ solely through the written message. Nor is it strange that this should be so. The ministry of literature has some qualities beyond the preaching and the institutional ministry, qualities which peculiarly fit it to reach the inmost souls of men. It can be procured and studied in secret, without fear or favor. It can be pondered quietly and over a period of time by an individual, to find the kernel of truth; the personality of the author makes its impact but without the pressure of excitement attending personal presence. The spoken word is subject to change of emphasis with varying circumstances; the written word is permanent and unchanging; its message can be

¹ "Report for the Year 1937-1938, Inter-mission Literature Committee of Iran."

² "How the Printed Page Will Help to Solve After-the-War Problems in the Moslem World," by S. M. Zwemer. A pamphlet written at close of World War I.

counted upon never to vary and always to be accessible. Books go where evangelists are barred; consider the trickle of tracts accompanying pilgrims back over the border into Tibet, into Afghanistan, into each of the lands "closed" to the Gospel; consider the similarly inaccessible homes and hearts where even a tattered page wrapped around a bazaar parcel is speaking of the love of God. Books stay when evangelists must leave. And what anyone reads incalculably influences his thought and his action. Wise indeed is the evangelist who leaves with every listener a written word, who follows the passing witness of movie or radio with the permanence of print.

In this period a new factor rises to claim attention. Trends of nationalism and secularism, resurgences of sundry religions, and debates over religious freedom are causing the institutional services of Christian missions to be widely questioned. Some types of approach have already been curtailed in certain areas, notably in the realm of higher education. But the prophecy of fifteen years ago remains sound: "If it should prove to be the case in days to come that Christian colleges shall have to become fewer and that their opportunities of making Christ known shall become more restricted, the highway of Christian literature will still remain open for all."¹

Books in the Development of the Christian Community

The part literature plays in the "edification" of the Church is no less decisive. Without the Bible no church can be strong, no individual church member can stand confidently in faith. For the Bible is the Word of Life. The Bible quickens Christians to read widely and to appreciate many good books. For personal growth in grace, for comprehension of the Christian ideal of home life, for a grasp of the history and modern interfellowships

¹ *The Christian College in India: The Report of the Commission on Christian Higher Education in India*, p. 129. New York, Oxford University Press, 1931. (c)

of the world Christian community, for the applications of Christianity to ethics and social problems, for an endless list of important matters exposition and interpretation by Spirit-filled writers is essential.

"Line upon line and precept upon precept" the children of God are led forward. Moses wrote, and David and Isaiah and Paul. Augustine wrote, and St. Francis, Luther, Calvin, Wesley, Barth, Sundar Singh, Kagawa, Stanley Jones—they all wrote books. Each of myriad books has helped the Church to press on anew toward the goal of its high calling. Today, in the midst of multicolored heritages and surroundings, the ecumenical Church desperately needs a comprehensive literature which will provide balance, unity, and devotion.

In meeting this need all ages and all cultural and professional groups must be considered. But priority goes to pastors, teachers, and other lay workers. "An informed, intelligent ministry depends upon a wide and selective range of Christian literature. . . . The lack of books is a serious handicap to the ministries of the 'Younger Churches.'"¹

Books and the Mind of the World

Such an opportunity as is open today to speak to men's minds comes perhaps once in the history of the race. World-shaking events have shattered what little complacency was left, isolation has been annihilated, prides and prejudices, although by no means conquered, are changing their shapes. Universal hope, amazing hardy perennial, glows over the possibility that now there may be a better world wherein peace, prosperity, and untold new discoveries await. Could the Church have a stronger challenge? World understanding could thrive in this mental soil, and it could be planted by books. So could right modes of social

¹ "World Hunger for Books," by Cecil Northcott, in *World Dominion*, May-June, 1944.

adjustment between old and new and Eastern and Western ways. So could self-government along democratic lines. So could social and economic advance.

If the Christian forces would plan an adequate program of literature, undergirding with Christian idealism the longings and emotions of this age, they could mightily mold the thought life of this and succeeding generations. Paper properly printed could set a tone which would predispose men to seek the Kingdom of God. Moreover, the Church has in its possession the only answer to all these mighty problems, the Cross. Let it beware if it do not use every means at its disposal to share the realism of the Christian way.

For this is the era par excellence of ideological warfare. Beneath and beyond the struggle for territory and political or economic supremacy is the far more vital struggle to win the allegiance of men's minds. While conflicting social forces strive for world mastery, millions of minds grope for guidance, not knowing where a sure word of counsel is to be found. "Now who will rise To purge our eyes. . . . To give our sons a Faith?"¹

"The pen is mightier than the sword!" The pen *is* a sword, in this "war of ideas." If the Church wields it aright, books will become "leaves for the healing of the nations."

WHAT IS INCLUDED

These considerations make it quite obvious that the field of Christian literature cannot be bounded by commentaries, apologetics, tracts, and Bible lessons. The scope is "as wide as the life of man. It must speak to the life of the people, and not be interpreted in a 'narrowly religious' sense. It must speak about marriage, home life, the ethics of business, the claims of the State, and the purpose of human life, because Christian teaching has clear and certain guidance about these things. Christian literature must reflect the Gospel and so present it that men may

¹ "The Fund and the Faith," by P. T. Forsyth, in *British Weekly*, May 29, 1913.

understand and believe it within the area of their own life and condition."¹ That ringing description makes it equally clear that, be the boundaries what they may, the atmosphere must be thoroughly and consistently evangelical, leaving no shadow of doubt that "the Lord He is Christ." No fences, but an all-embracing witness!

Perhaps the best definition is a chart. We must have literature—

FOR THESE PEOPLE:

Christians—Men, women, young people, children—pastors, teachers and leaders—new literates, rural, city, educated groups

Those of other faiths—Men, women, young people, children—new literates, rural, city, educated groups

ON THESE SUBJECTS:

Bible, hymnody, devotion, theology, church history, the great religions, Bible dictionaries, and commentaries

Christian art, music, drama, poetry

Ethics, home and family life, sociology, psychology, philosophy

Health, agriculture, economics, educational subjects

Biography, fiction, folklore—character-building material to be read for pure pleasure

IN THESE FORMS:

Books

Pamphlets, tracts, charts

Periodicals and newspapers

AS TREATED:

In the heritage of world classics	} {	within their own country
By contemporary thinkers		in all lands

Every reader will know of new categories which need to be inserted in this chart. More troublesome than its incompleteness is the fact that it may give a false impression. For the growth of an adequate Christian literature springs not from a list of likely

¹ "World Hunger for Books," by Cecil Northcott, in *World Dominion*, May-June, 1944.

subjects but from a study of the life of the community. To meet every human need there is a distinctly Christian message. It is the task of the Church in every place to discover the needs and to meet each one freshly and spontaneously. It is in that personal fashion that God deals with His child; it is in that fashion that the content of a literature must be built.

BOOKS AND MISSIONS

The time is ripe to confront the Church with the place literature ought to have in the total planning for the world mission. For despite gallant efforts on the part of some, Christian literature has been largely a sideline, honored indeed but not made part of the great main stream of resources in personnel and cash. Search for it among lists of new appointees, among statistics, among estimates! A missionary in India graphically described the missionary enterprise, maintaining that too often it has been "a triangle (isosceles, equilateral, or irregular according to your own view of the relative importance of the three elements which compose the triangle), evangelism at the apex, educational and medical work in support to left and right at the base. Surely the enterprise should be diamond shaped, evangelism still at the apex, educational and medical work still to left and right, but with literature in support of the other three."¹

So the geometrist or the jeweler sees it. The sociologist sees the handmaid becoming a queen. The roadbuilder adds that if this branch of the Christian movement be a highway, the mere increase in volume of traffic necessitates a vast widening of the roadbed, while eagerness for speed and safety in reaching the destination demand improvement in every process involved.

In unadorned language one has dared to use three words to describe the contemporary sphere of Christian literature: urgent, unprecedented, unique. This is strong language; but it is wholly

¹"Indian Christian Literature in the United Provinces," by W. H. Russell, in the *Indian Witness*, April 21, 1938.

justified. With more people reading than ever before, more people wanting books than ever before, more tension of "isms" and more mental plasticity than ever before, the Church dare no longer be content to let who will devote what time and talent he can to the powerful printed page. Quite the contrary; the day has unmistakably come for bold new ventures, and for literature to be recognized as an integral part, second to none in importance, of the entire Church program.



Chapter TWO

THE HISTORICAL GEOGRAPHY OF CHRISTIAN LITERATURE

A strange medley of voices may reach his consciousness through the printed page, some new and some as old as the making of books. But to those who have ever heard one Voice, it is intolerable that to these their brothers the press should speak with all the voices except the voice of Christ.
—*Christian Literature in Moslem Lands.*

IF THE LORD BLESS US," SAID NEWLY APPOINTED MISSIONARY William Carey to printer William Ward, way back in 1793, "we shall want a person of your business, to enable us to print the Scriptures."¹ Every story of pioneer missions has an early chapter devoted to shipping and setting up a precious printing press. For every one of the early Protestant missionaries, even as the Jesuits before them, knew literature to be one of the most dynamic and penetrating ways of reaching those he had come to serve.

FIRST IMPACTS ON WORLD PRESS

Vigorous use of Christian writing as an effective missionary approach began with the first great foreign missionary, St. Paul. From that time on, wherever the Church went it inaugurated a new literature, not only in introducing new content but, by what

¹ *Men of Might in Indian Missions*, by H. H. Holcomb, p. 71. New York, Fleming H. Revell Co., 1901. (c)

Dr. Kenneth Scott Latourette calls the "wedding of Christianity and learning," in providing "the impulse which helped both to perpetuate local tongues and to create a literature in them."¹ At the beginning of the era Christian writing gave to the Armenian tongue its golden age, enabled Syriac and Egyptian to take on importance, endowed Gothic with an alphabet, thus foreshadowing in the Mediterranean area its gifts to many a later language of mankind.

It was, moreover, the Church which preserved books throughout the Dark Ages, bestowing on precious manuscripts most reverent care, keeping in trust for modern Christendom the treasures of early writers. No wonder, therefore, that when the Gospel began to spread over the world literature held a unique place. St. Francis Xavier led a great line of Jesuits in this as in other fields; he had translations prepared not only of Bible portions but of the Catechism, the Creed, the Commandments, and Prayers. In the seventeenth century Roman Catholic literature had been made available in at least seven of the languages of India, to instance only one country.

Supplying the Bible in every man's tongue was the one impelling motive, and remains so to this day. The history of the printed page in missions centers round the conviction that God has revealed Himself in the written Word. Translation and distribution of the Scriptures is the pivot of both ancient and modern missions.

Only a few of the outstanding Protestant examples can be given. Ziegenbalg, Danish evangelist to Tranquebar, reached South India in 1705; by 1708 was scattering Gospel messages inscribed on strips of palmyra; in 1711 completed the translation of the New Testament into Tamil; received a press with Portuguese font from an English society in 1712, and one with Tamil font from German friends in 1713; published collections of his

¹ *History of the Expansion of Christianity*, Vol. I, by K. S. Latourette, p. 256. New York, Harper & Brothers, 1937. (c)

conversations with Hindus and Mohammedans; and began the translation of the Old Testament, which was finished by a successor in 1725 and sent over to Ceylon for use there also.

Ward with his press accepted the invitation recorded above and followed Carey to Bengal in 1799, to share in an astounding program of production which called for translations, tracts, and grammars in no less than seven languages: Bengali, Sanskrit, Marathi, Oriya, Persian, Hindustani, and Chinese. By the time he had completed the Persian New Testament, Henry Martyn had progressed to Shiraz, and thus began mission work in Persia. Meanwhile the group at Serampore were not content with the original ambitions; "versions of the Scriptures in whole or in part in twenty-four languages and dialects (were) prepared during thirty years of unceasing work,"¹ not to mention grammars, dictionaries, apologetic literature, an English monthly called *Friend of India*, and other publications. On the Bombay side, Hall and Newell, convinced that they must rely upon publications, "secured a press."

In China, the thread of the printed page runs through the whole history of Robert Morrison, first Protestant missionary to China. He was first attracted by a Chinese classical manuscript in the British museum; before he sailed he laboriously copied a harmony of the Gospels, the Acts, and the Epistles which had been translated by the Jesuits; he became a translator in Macao for the East India Company; he prepared a new translation of the Bible, a Chinese dictionary, and other books. An American colleague imported a press, and in 1833 there arrived a full-time printer, S. Wells Williams. In Burma the second missionary to arrive was a printer. It is worthy of note that the tremendous challenge of literature brought Christian *laymen* to the fore as soon as missions were established!

In Africa Robert Moffatt was the translating pioneer. "You

¹ *A Concise History of Missions*, by E. M. Bliss, p. 151. New York, Fleming H. Revell Co., 1897. (c)

cannot conceive," he wrote to a friend, "what a threefold cord it requires to drag me from the work of translation."¹ And so the Bechuanas had the New Testament and Psalms in 1840 and the Old Testament in 1857. The arrival of a press in the South African mission of the Glasgow Missionary Society in 1823 is succinctly described: "Arriving at Chumie on 16th December, the press was got in order on the 17th; on the 18th the alphabet was set up; on the 19th fifty copies were thrown off; and on the 20th (Mr.) Bennie recorded that a new era had commenced in the history of the Bantu people."²

In Syria the press at Beirut was established in 1834, having been moved there from Malta. Great has been the influence on the Levant of books and newspapers published on mission presses at Constantinople, Beirut, Urumia (later destroyed), Cairo, Jerusalem, in Armenian, Turkish, Bulgarian, Greek, Arabic, Syrian, and many other tongues. The beginning had been made by an English chaplain in Aleppo, who translated into Arabic Grotius' *De Veritati Religionis Christianae*.

As for Japan, owing to the anti-Christian sentiment, early missionary effort was largely limited to literary work, which successfully won friends and brought fruit.

Even in lands where the labor preparatory to expressing Christianity on paper was stupendous, in which the spoken language had first to be reduced to writing and then terms sought which would adequately express the ideology of the Kingdom of God, the pattern still remained the same; the message of the printed word was considered of paramount importance. Today exactly the same process goes forward in hitherto untouched areas; such men and women as the Wycliffe translators scatter throughout Mexico, Central America, and the Andean highlands to give to

¹ *Lives of Robert and Mary Moffatt*, by J. S. Moffatt, p. 288. Armstrong, 1885.

² *Lovedale and Literature for the Bantu*, by R. H. W. Shepherd, p. 3. Lovedale, South Africa, Lovedale Press, 1945. Available through the International Missionary Council, 156 Fifth Avenue, New York 10, N.Y.

the Indian tribes a written language and the Word of God. It is reckoned that one thousand linguistic groups in the world are still without the Bible.

The production and distribution of Christian literature have thus been always a powerful arm of the mission enterprise; its inception was coincident with the beginning of missions. How typical of early missionary biographies are the following sentences: "He (the missionary) found time, in the midst of an exceptionally busy life, to prepare several tracts, . . . as soon as his knowledge of the language enabled him to do so . . . In the beginning of his missionary career, he commenced the distribution of portions of the sacred Scriptures, and of religious tracts. These he could send when he might not go, and the printed page would be pondered, while the spoken word might be forgotten . . . His writings may be looked upon as a legacy of no mean value to the Christian Church."¹

Indeed, some say that the standards of modern vernacular literature in many lands are directly traceable to the ancient or modern pioneer missionary authors, especially translators of the Bible. In some cases there has been actually the provision of an alphabet for an unwritten language, in some the popularization of a simpler forceful style, in some the creation of reading material for the humbler classes or for the children in public schools. In every case thought patterns have been profoundly influenced. All of these processes are continuing today, having come down proudly, with a record of Christian accomplishment second to none, through the great century of the expansion of Protestant missions. That it was bound to be so is known by any student of the place of the printed page in the life of the Church of the third century, of the Reformation, of the Pietist movements, and so on through the years. Always living Christians have followed Paul's advice to Timothy: "Give thyself to reading."

¹ *Men of Might in India Missions*, by H. H. Holcomb (chapters on Rhenius and Scudder). (c)

ORGANIZATION OF SOLID RESOURCES

Nor have the literary missionaries traveled the road alone. A number of staunch supporters have risen to their aid, the so-called specialist societies.

First of these was the Society for Promoting Christian Knowledge, formed in England in 1698 with two main objectives: "to correct the degeneracy of the times by setting forth Christian truth for the edification of English-speaking peoples, and to extend the work of the Church by undertaking missionary labours overseas."¹ To meet the first objective libraries of standard Christian works were distributed among the clergy, Bibles and prayer books were supplied, tracts were prepared, lesson books were written for use in the schools which the society founded and which "resulted in the nationwide elementary education of today." The overseas objective led to sending to Tranquebar a press and to providing "suitable supporting literature of a Christian character." The publishing department has been so carefully and well developed that "the S.P.C.K. has become the chief publishing house of the Church of England, and worthily enjoys a world-wide reputation. All through the years, and side by side with its work for English readers, the Society has been careful to consider and meet the needs of the native peoples in foreign countries. In this way a vast literature in one hundred living languages has been produced, in which works on simple Christian teaching find place side by side with books which present the cultural background for Christianity in districts newly won to the Faith."²

The Religious Tract and Book Society of Scotland was established in 1793, followed six years later by the Religious Tract Society in London, both undenominational and both for the sole purpose implied by the name, the production of all types of

¹ "Speed the Printed Page." Published by the Society for Promoting Christian Knowledge, London.

² *Ibid.*

Christian literature and pictures so subsidized as to be commonly available. Across the sea a quarter of a century later more than fifty local and state organizations united to form the American Tract Society, which has ever since served valiantly in publishing, through books, pamphlets, and periodicals, "those great fundamental truths of Christianity which all Evangelical Churches confess."¹ Tract Societies were established also in the chief cities of the Orient, beginning in Madras as early as 1818; these have in many areas formed the base of subsequent literature structures. The influence of the Tract Societies in undergirding evangelism and in the nurture of the churches by means of Christian literature has been and continues to be immense.

The history of the Bible Societies is peculiarly significant. The British and Foreign Bible Society was founded in 1804 for the entire world, after a minister had pled for the publication of a large and cheap edition of the Welsh Bible, and had been answered: "Surely a Society might be formed for the purpose; and if for Wales, why not for the Kingdom; why not for the whole world?" The suggestion was hailed with enthusiasm, and out of it came the British and Foreign Bible Society, which during the 140 years of its existence has issued over 550,000,000 copies of Holy Scripture."² "The Society is in reality a confederation of a large number of Auxiliary Societies, which gather funds and promote the circulation. . . . These number about 10,000, about one half being in England and Wales and the remainder abroad."³ It seeks to establish national Bible Societies in other countries, aiming to make the People's Book "in reality the Book of every people."⁴

While the British Society is the oldest, there are many others,

¹"Century of Sowing." Published by the American Tract Society, New York.

²*The Story of the British and Foreign Bible Society*, by Edwin W. Smith, revised edition, p. 4. England, Cornwall Press.

³*Ibid.*, p. 8.

⁴*Ibid.*, p. 9.

in Scotland, the Netherlands, and other European countries.

The year 1816 marked the beginning of the American Bible Society, which federated smaller societies formed since 1808. The American Society, with presses in nine foreign countries, and with many agencies abroad, reports an annual distribution outside the United States of over three and a half million Bibles, Testaments, and portions.¹ In Brazil alone the British and American Societies together in one year distributed one million volumes of Scripture.²

By 1938 parts of the Scriptures had been printed in more than one thousand languages and dialects, the tongues of nine tenths of the human race, and the whole Bible in 184 languages, although "less than one fifth of the world's people possess the Book."³ But the unique and pervasive work of the Bible Societies, first in point of chronology and of importance in every land, goes faithfully on, impartially serving all Christian communions and securing the support of Christians at large. As the British Society records, "its sole object, as defined from the first, is to encourage the wider circulation of the Holy Scriptures, without note or comment. Its function is not to interpret the Scriptures; it leaves interpretation where interpretation properly belongs: to the living Church of Christ. It does not propagate any doctrine about the Bible; it teaches no particular theory of inspiration. Its concern is, first, to produce in all the languages of mankind accurate and readable versions of the Book to which all Christians appeal; and then to bring copies of that Book within reach of all people, wherever they are, who can read it. In other words, the Society's purpose is to make the Bible the common possession of all mankind."⁴ The Bible Societies have made "the

¹ Annual reports of the American Bible Society.

² "Sociedades Biblicas Unidas," by Charles W. Turner, in *Bible Society Record*, September, 1942.

³ *The Life of the Church*, Vol. IV of the Madras Series, p. 290. New York, International Missionary Council, 1939.

⁴ *The Story of the British and Foreign Bible Society*, p. 6.

Scriptures the cheapest as well as the most widely spread and most widely read book in the world.”¹

A specialist organization of tremendous importance is Britain's United Society for Christian Literature, of which the Religious Tract Society is now a constituent part. It undertakes, together with the S.P.C.K., “the task of providing a reservoir of linguistic skill, of technical equipment, and of Christian money from which all societies can draw.”² It believes that the missionary church “is responsible for the intellectual and spiritual nurture of its companions of the Faith in China, India, Africa, and the Pacific; sharing all it possesses through subsidizing the production of books in all the world's languages.”

This Society works in five areas: in Britain it produces Christian literature and makes it available to Christian workers at reduced rates; in Europe it is aiding in the supply of Christian books; in China it has book depots and publication centers; in India it runs four depots and is responsible for a wide range of publication; in Africa it provides publication subsidies and has book depots in two strategic places. Its co-operative activity extends also to South America, Mexico, and Iran. Hymnbooks have been produced by the Society “in some eighty languages, and *The Pilgrim's Progress* in 146 languages.”

The Scripture Gift Mission, founded in 1888 (incorporating the work of several earlier organizations—the Naval and Military Bible Society (1780), the Crystal Palace Bible Stand (1862), and the Book Society (1750))—has offices in England, Canada, Australia, India, and New Zealand. Its program is “to produce the New Testament, Gospels, and smaller portions of Holy Scripture, attractively printed, with illustrations of Palestine, clear in type and easy to carry, in order that missionaries, approved Christians, chaplains, Scripture readers, or personal work-

¹ *The Story of the British and Foreign Bible Society*, p. 25.

² “What the United Society for Christian Literature Is.” Published by Whitefriars Press, Ltd., London.

ers may receive without expense the Scriptures which are essential for their work. The Mission *gives* to the missionary abroad but lays no obligation upon him as to his method of working. He may sell, lend, or give as he deems most suited to the people to whom he commends the Word of God.”¹ Distribution totaled five and a half million in the year 1944-45, in 194 languages.

How faithfully such specialist organizations function is illustrated by a report from Venezuela of the receipt of a shipment of Gospel portions postmarked two days after a major development in World War II. “In the midst of robot bombs, the crowded conditions of the city and the country, the excitement of the important date, a quiet orderly Society for the Distribution of the Good News went about its business of sending tracts to South America. ‘In life, in death—O Thou who changest not . . . abide. . . .’”²

TODAY'S FRAMEWORK

Out of this stirring service of the specialist societies and out of the deep interest of the respective denominations, on the foundation laid by the pioneers, has come in each geographical area of mission endeavor the development of a whole network of literature enterprises, amazingly diversified because almost always rooted in the genius of the country or countries served.

It would be impossible to speak here of all the individual publishing and distributing concerns, even of all the large ones. For almost every denomination has in each of its mission fields given a certain amount of emphasis to Christian literature, maintaining, often under the supervision of a distinct literature committee, presses, publication agencies, bookshops, colporteurs, and reading rooms. A few, such as the Seventh Day Adventists, have made the selling of pamphlets and books a truly distinguishing

¹ *Fulfilling His Word*. Annual report of the Scripture Gift Mission, March 31, 1945.

² Letter from Rev. and Mrs. J. R. Gosney, Carácas, Venezuela, July 24, 1944.

feature of the total program. (See Appendix I.) Some, like the North American and British Methodists and the British and American Baptists, consistently and effectively have stressed publication everywhere; others, like the Presbyterians, U.S.A., have given continuous major attention to literature in only certain fields, such as Syria; they in other fields, and some denominations everywhere, have been content to develop no large projects of their own but to share responsibly in the ever-increasing co-operative developments, usually sponsored by the specialist societies.

Literature is pre-eminently a union enterprise, and has always been recognized as such. Herein lies its great power to serve the Church universal. In some lands, notably Iran, the *only* literature program is on an interdenominational basis. In most others much of the great denominational machinery has voluntarily become the basis of, or a unit in, a co-operative plan. Witness the once-Methodist publishing house in Mexico City, now the *Casa Unida*, or the share the Canadian Missions and the once Presbyterian-Methodist association now have in the United Christian Publishers of China.

Thus, logically enough, and with the utmost mutual benefit, the churches and mission boards have built up a framework for the co-operative promotion of Christian literature within each area. These are merely frameworks; they allow the fullest latitude for the individuality of each agency. But they attempt to serve the double purpose of channeling resources into one broad stream of planning instead of the many brooks which all too often duplicate each other, and of stimulating in everyone a consciousness of the unmet opportunities and of the obligation to advance. So while it could be said in 1915 that there was more independence than unity, in 1945 we can be deeply grateful that being of one mind we join hands.

Let us then look at the international literature set-up for each country.

Africa

The International Committee on Christian Literature for Africa came into existence under the auspices of the International Missionary Council in 1929. It was the result of the recognition at the Le Zoute conference in 1926, where "231 missionaries and officials from fourteen countries considered educational work in Africa," that the need for literature was acute and "that without co-operation and planning for whole language areas, ineffectiveness and overlapping" were inevitable.¹ The Committee has British and American sections representative of the co-operating societies, of which there are thirty-nine, some of them in Europe. "Continental missionary societies and literature committees in Africa co-operate with it, and it is also in touch with departments of education and with other bodies interested in the development of literature."² Miss Margaret Wrong is the excellent secretary of the Committee; her headquarters are in London but she makes frequent trips to the many countries of the continent she serves, as well as to the American constituency.

The emphases are manifold. Production is promoted through the provision of basic materials in English for translation into the vernaculars. The African Home Library, a series of booklets on diverse subjects both religious and secular, edited by the committee, already offers one hundred titles and constantly adds more. *Listen*, a bimonthly magazine of 13,000 circulation, of interest to home and school, is another basic publication. Indigent writers are encouraged and scholarships are offered for training abroad. Funds from the committee make possible small subsidies for many books. Publication is carried on both in Europe and in Africa. Lovedale, South Africa, and the Paris Mission Press in Basutoland are examples of large mission presses.

¹ "Literacy and Literature for African Peoples," by Margaret Wrong, in *International Review of Missions*, April, 1944, p. 198.

² *Ibid.*

There has been a large increase in publication for Africa by commercial and religious publishers. Information on available materials furnished in the quarterly *Books for Africa* (in its fourteenth year and with 2,500 circulation), aids distribution. The establishment of libraries open to Africans is one of the current items under discussion in some circles and involves a plan for training national librarians.

Adequate undergirding of the program becomes possible wherever there are inter-mission literature committees of the Christian Councils. The Congo, Kenya, South Africa, and Sierra Leone furnish examples of these. In some territories missionaries and Africans share in government literature committees, which plan developments for a whole language area.

Africa is hampered by the language problem. From seven hundred to a thousand spoken languages, ignoring lesser dialects, is the usual estimate. Many have not been reduced to writing. In only some three hundred is there a literature; a study of somewhat incomplete sources indicated that in 118 languages only one new book or booklet was published between 1927 and 1938; by 1938 in only one language were there publications to the number of two hundred!¹ And now illiteracy is to be attacked under government direction, and an adequate literature made available. Christian achievement in creating literature in African languages has been outstanding; but now, with a greatly extended demand, every energy must be applied if books are to play their part in "the full development of African peoples as children of God."²

Latin America

"In Latin America the printed page is regarded as having peculiar authority and is looked upon by many with something akin to reverence . . . a serious regard for literature."³ The Com-

¹ *Books for Africa*, October, 1938.

² "Literacy and Literature for African Peoples," by Margaret Wrong, in *International Review of Missions*, April, 1944, p. 199.

³ *Findings of Congress on Christian Work*, Montevideo, Uruguay, 1925.

mittee on Cooperation in Latin America, with a membership of thirty denominational mission agencies and with headquarters in New York, serves the Latin-American field. One branch of its service is *La Nueva Democracia*, a monthly magazine in Spanish directed to the intellectual classes and published regularly since 1920; it has won by sheer merit the respect of Latin-American literary critics and has materially helped to mold current thought.

A literature committee was set up soon after the Panama Congress of 1916, flourished for some years, and then was allowed to lapse. Stimulated by the Madras Conference, a new Committee on Christian Literature was set up which began by sponsoring the epoch-making "Mexico Conference" of 1941, on a Christian literature program for Latin America. To this conference came literature specialists of many nationalities, from Chile, Mexico, Guatemala, Brazil, Cuba, Puerto Rico, Nicaragua, the Dominican Republic, Peru, and Argentina. From the spirit of co-operation engendered there, from the frank facing of the fact that evangelical missions had left much literature land yet to be possessed, and from the farseeing practical proposals which emerged, there began a new day of unified planning and implementation.

The committee has developed in the Spanish language a comprehensive program for production of books and pamphlets planned to help the Church in home and family life, religious education of youth, the training of leaders, the education of the ministry, and to reach the vast non-evangelical population with Christian truth. This program, projected as a ten-year plan needing \$15,000 a year, is carried on partly through translation of outstanding Christian volumes and partly through the original work of nationals and missionaries.

The committee receives requests for aid from interdenominational committees in eastern South America (Argentina and Uruguay), Chile, Cuba, Peru, Central America (Costa Rica, Panama, and Guatemala), and other Latin-American areas. The

major publishers are *La Casa Unida de Publicaciones* in Mexico City, *El Sembrador* in Santiago, and *La Aurora* in Buenos Aires.

The division of the Spanish literature field into eighteen separate political entities creates certain difficulties; in spite of that the program is well integrated. One of the outstanding features has been the emphasis on a program of Religious Education Literature, so unique in character that its influence has reached beyond the limits of Latin America.

The Mexico Conference dealt with Spanish literature alone; a similar gathering to consider the development of Portuguese is planned for the autumn of 1946. Sometimes one forgets that Brazil, the Portuguese-speaking land, is larger than the United States, occupying about 45 per cent of the southern continent, and that it has a population of forty-seven millions. The Confederação Evangélica in that powerful land is eager to develop Christian literature to the full.

And then a whole new Latin-American field awaits, as the Indians who speak Maya, Quiché, Quechua, Aymará, Mam, and several other distinct languages will, by the path of today's literacy campaigns, tomorrow demand a literature. "Never before were there so many inquiring minds seeking information, enlightenment, culture."¹

China

China, with the tremendous double advantage of unity in the literary language, and of a strong National Christian Council, has been able to develop an admirably unified program. The N.C.C.'s Committee on Christian Literature acts largely in an advisory capacity, keeping all agencies informed and stimulated. The chief publishers include the following, each with an honored history: "the Association Press, the [nearly sixty years old] Christian Literature Society (in conjunction with the Religious Tract

¹ *On This Foundation*, by W. Stanley Rycroft, p. 101. New York, Friendship Press, 1942. (c)

Society), the Canadian Mission Press, the *Christian Farmer*, the Baptist Publications Society, the Lutheran Book Concern, the China Sunday School Union, the Sheng Kung Hwei Press (for Anglican Church literature) and some small Tract Societies."¹ Three All-China Literature Conferences were held in 1935-36 to exchange information, explore possibilities for co-operation, and study comprehensive plans. "Agreements were made between certain societies allowing for mutual reprinting."²

Two noteworthy strides toward increased co-operation have recently been taken. The United Christian Publishers is a venture bringing together four units which, far from overlapping, furnish complementary contributions: the Christian Literature Society with emphasis on the needs of the general reader for timely books in a wide Christian field; the Association Press stressing particularly books for youth and forward-looking thinkers, i.e., the future leadership; the Canadian Mission Press seeking primarily to supply the regular literature needs of the Church, lessons, periodicals, pictures; and the *Christian Farmer*, a magazine, concentrating on rural needs and on the ordinary but influential masses of the people.

"The plan is to pool the fruits of the special study of each, inviting other agencies to join as they may desire, to work out the maximum degree of co-operation compatible with the independence of each unit," and to meet modern China's challenge to Christian literature "with a fourfold programme and with closest co-operation and efficiency."³ The strategic sector of distribution has been recognized in the securing of a man whose main attention is devoted to this problem. The Religious Tract Society later joined the group, and negotiations began with the Fukien Tract Society and the Lutheran Board of Publications. One most

¹ "Christian Literature in China," by Frank A. Smalley, in *International Review of Missions*, July, 1944, p. 298.

² "Steps in the History of Union Movements within the Christian Literature Activities in China during Recent Years," a paper by R. O. Jolliffe.

³ From a report sent to the Foreign Missions Conference of North America.

important development has been the spirit of unity which union has fostered. The union was, to begin with, an emergency measure to meet a crisis, but as time went on the plan proved its worth and expectation of its furtherance in these post-war days has been the result.

Another very significant project is the Literature Production Programme of the National Christian Council in co-operation with the Nanking Theological Seminary. This is a comprehensive plan for the translation into Chinese of Christian classics, about fifty volumes including pre-renaissance, post-renaissance, and contemporary works, to present in effect an outline history of the spiritual development of the Church. Roman Catholic and Protestant scholars are co-operating through the *Societas Luminis*, recognizing their common heritage up to the Reformation, and each group responsible for its own materials after that period. Research into the religious heritage of China, a parallel study, has now been referred to a separate organization. The Commercial Press is to undertake publication of the classics, and other oriental lands may well seek to adapt the program for their own development of historical background.

Good denominational programs continue in China, making their individual and in some cases major contributions to "speeding literature to the eye, mind, and soul." But the overall picture is one of a truly unified effort to provide a literature commensurate with both the demand and the need of a strengthening nation and a richly growing Church.

India

Myriad were at one time the agencies dealing with Christian literature in India, as in some other lands: Tract Societies in each great city, the first in Madras tracing its history as far back as 1818; Literature Societies, the parent body having sprung into being to combat by books the lack of understanding which led to the mutiny; denominational presses galore. Gradually these

threads have been drawn together into a pattern, well integrated and widely acceptable. The Indian Literature Fund was established in 1920, after a careful survey of the literature situation and the drawing up of a Program of Advance.

The Fund is administered under the auspices of the National Christian Council by a committee of experts representing the great concerns, such as the C.L.S. Madras, Lucknow Publishing House, Bengal Tract Society, and also the Church constituency. On this committee rests the responsibility for studying the adequacy of the programs for all the languages and classes of people involved, the more efficient development and co-ordination of production, publication, and distribution, and the specific and well documented requests for subsidies from the various areas. In 1942, for instance, 89 books in 14 languages were granted subsidy. Because of the diversity of languages and the varying degrees of development of the Church in these language groupings it has been found impossible as well as unwise to draw up one central program for production for the whole country. The purpose has been to work toward organic union within each language area and federal union for the whole country. The Literature Committees of the Provincial or Regional Christian Councils fairly well parallel the language divisions; these committees ideally represent all literature agencies of the area, and to them is entrusted the responsibility for envisioning and fulfilling the program. Thus Urdu, Punjabi, Sindhi, Hindi, Gujarati, Marathi, Kanarese, Malayalam, Tamil, Telugu, Oriya, Bengali, Santali, Singhalese, the languages of Assam and Burma, and some of the lesser vernaculars are provided for. Through the central committee these areas are kept in touch with each other and enabled to profit from experience everywhere. A general all-India committee widely representative of churches and missions meets triennially to deal in a larger way with the definition of policies and goals.

When first established the Indian Literature Fund was author-

ized to promote the preparation of literature, often through the employment of full-time authors. Later publication was added. Latterly its scope has been broadened to include also the major question of distribution; so it now touches bookshops and colportage. Three of its unique contributions have been: the Literature Commissions sent to study ways whereby within a given language area there might be improved integration of the various agencies; the recent survey of presses, a scientific approach of immense value; and the participation in plans for one united literature program in Burma.

Through all this well organized machinery the purpose is constant, "to think out the answers that Jesus would give to the problems of life in India. Can we expect in the days of intensive political propaganda to gain a hearing for the teaching of Jesus, unless we use the press to present that teaching to Christians and non-Christians with the skill, variety, and energy of politicians, and with the sincerity and selflessness of our Captain and Guide?"¹

The Moslem World

Islam presents a field very different from those thus far discussed. They were countries, geographically distinct; this is a wide world of three hundred million bounded not by geography but by a common solidarity of faith, cultural ideals, and life. Moslems abound in every part of Africa, in Palestine and Syria, Cyprus, Turkey and part of the Balkans, Arabia, Iran, Iraq, and parts of India, Malaysia, China, Insulinde, and the Philippines. India has more Moslems than all the Near East and Africa—some ninety millions. There are over fifty million in Africa. The three dominant languages of that continent, Arabic, Swaheli, and Hausa, all have Moslem literature. Widely separated areas they are, with the interplay of many cultures variously influenc-

¹ Quoted from A. C. Clayton, in "Report of the Commission on Christian Literature," p. 34. Nagpur, India, Christian Literature Society, 1932.

ing them; nevertheless there is "a common life pulsing in that unwieldy, incoherent entity that we so glibly call 'the Moslem World.'" ¹

Since those words were written two decades ago there have been tearings apart and drawings together; the Arab world grows stronger, Pakistan is discussed in India, Islam remains an entity. And there remains a sacred language, Arabic, for the People of the Book. Christians the Moslems recognize to be also people of a Book; wise was Erasmus in suggesting, back in 1530, that they be attacked with "epistles and some little books" rather than with the sword!

On a considerable scale that is what the American Christian Literature Society for Moslems has been doing, working through the established literature committees in the various lands. "This rather modest organization" with "truly magnificent accomplishments" ² grew in 1915 out of the work of Dr. S. M. Zwemer and Dr. C. R. Watson in connection with the Nile Mission Press. "The settled purpose of the Society was not to *publish* any book or tract, but to promote the use of Christian literature and to finance publication through area literature committees." ³ The Society has now become, though retaining a skeleton committee as an incorporated body, a real part of the Committee on World Literacy and Christian Literature of the Foreign Missions Conference of North America; in this new relationship its distinguished service will go forward unhindered.

Of area committees there are a full half dozen. In the Near East there is a Central Literature Committee appointed by the Near East Christian Council, with a full-time secretary, Miss Constance Padwick. There are about ninety corresponding members, including twenty-one nationalities. The Committee functions as

¹ *Christian Literature in Moslem Lands*, p. 17. New York, George H. Doran Co., 1923. (c)

² "Accomplishments of the American Christian Literature Society for Moslems," by J. Christy Wilson, in the *Moslem World*, April, 1944.

³ *Ibid.*

a center for information and promotion. This area is served chiefly by the S.P.C.K. (Society for Promoting Christian Knowledge) in Jerusalem and Cairo, the Nile Mission Press in Cairo and Jerusalem, and the American Press in Beirut. These Christian publishing societies are conferring about ways wherein they can work together more closely and whereby the flow of books and periodicals to all Arabic readers can be facilitated. Reorganization of the Committee is expected, with provision for representatives of all the language groups in which publication is undertaken: Arabic (both classical and colloquial), Turkish, Armenian, Kurdish, Hebrew, French, and English.

In Iran there is an Inter-mission Literature Committee, the fruit of a conference held in 1928 which aroused the entire mission body, both British and American, to new effort. The committee consists of ten Iranian, British, and American members, representative equally of the Anglican Diocesan Council of Southern Iran and the Church and American Presbyterian Mission of the north. This committee is responsible for the total program of Christian literature in the country and has been carrying on work of outstanding merit. Its publications are printed by commercial presses in Iran or by Christian presses abroad. The catalogue of Persian books and tracts now available is impressive, and this literature should find an outlet in Central Asia and North India.

In India a strong Committee on Literature for Moslems has functioned for years, dealing with a dozen languages spoken by Mohammedans. The Henry Martyn School of Islamics takes an increasingly active share in the production of such literature; its staff offers suggestions and research facilities to authors and serves also as a planning committee. Since one fifth of India is Moslem, this specialized literature is an essential element of the Church's evangelistic program.

At least two more countries have important production programs for Moslems: the Dutch East Indies, with centers in both Batavia and Bandoeng; and China, where the Friends of Mos-

lems and the Religious Tract Society give special attention to the promotion of Christian literature among the Moslem population.

Working in and through these area committees to provide vision, impetus, subsidization, and a clearing house for programs, the American Christian Literature Society for Moslems is rendering a unique service.

Still Others

When the five broad frameworks described above are filled in with all the authors and journalists and committee members and printers and salesmen and librarians and supporters, both private and co-operative and denominational, one sees on what strong and effectual foundation the world enterprise of Christian literature stands. But for all of that, many a plank is missing if only five are counted.

Japan's Christian Literature Society was founded in 1912, serving as the official Christian agency of the Federation of Christian Missions and the National Christian Council. The Religious Tract Society, church publishers, and several independent Christian publishers have played an active part. The Library of Christian Thought and Life, consisting of a committee of five Japanese and one American, has published a number of books by Japanese writers and several translations, addressed to the educated constituency, both Christian and non-Christian.¹

Korea's Religious Tract Society, later named Christian Literature Society, was formed in 1890; the only union institution in the land devoted to publication work, it has served and has been under the direct control of all the Missions associated with the Federal Council of Protestant Missions as well as the Korean Methodist Church and the Korean Presbyterian Church. Thoroughly evangelical literature in a balanced program has been

¹*The Life of the Church*, Vol. IV of the Madras Series, p. 299. New York, International Missionary Council, 1939.

supplied. The latest C.L.S. periodicals included a union Church weekly paper, two theological magazines, a temperance and reform magazine, the Sunday school paper, and the *Farm Magazine*.

In Thailand four major denominations have acted as publishers, using commercial presses within the country. The Literature Committee of the N.C.C. serves as a co-ordinator for the total program. The need is strongly felt of having an expert to head up the work of publication and to establish and supervise bookstores.

The Church in Malaya is responsible for three large national groups: Chinese, Indian, and Malay. Literature for the first two groups is secured from China and India. Literature for the Malays, who are all Moslems, has been largely the result of translations from other Moslem lands. Original literature has also been produced on a small scale. Distribution has been mainly by colportage. A Malay translation of the Scriptures has been in circulation since 1905.

The Philippine Federation of Evangelical Churches established the United Christian Literature Society of the Philippines in 1927. It is composed of representatives, national and missionary, of the different denominations. The wide use of English has made possible importation of large quantities of books from the United States.

In Burma publication work was carried on by the American Baptist Mission Press continuously from the days of Adoniram Judson (1816) right up to the Japanese invasion in 1942. Its high standard of printing made this press the leading publisher of Christian literature. In latter years the British and Foreign Bible Society, and the Burma Christian Literature Society, have assumed a larger and stronger place, and it is anticipated that in postwar Burma practically all Christian publishing may be co-ordinated and planned for on an interdenominational basis.

And there are unoccupied fields.

To return to the five major co-operative organizations, it is interesting to note that though they are of the same family their complexions vary. Latin America, beset by travel difficulties and postal variations, looks to New York for centralization; Africa, subdivided not only by geography but by dialects, looks to London for direction and aid; the Moslem World keeps an eye on the West but develops co-operative programs in several of its areas; India and China, grateful for financial aid from abroad, without which their programs would be mere castles in the air, are autonomous in their functioning. India perforce has many programs, but watched and integrated from the center. China has centralized planning, a varied program for the whole of the nation. So the fruit of co-operation has differing shapes. However, the vitamins never vary! If only there were more of them!

INCREASING IMPETUS

One emerges from such a survey of resources and accomplishments with the satisfying sense that much has been done. A statistician undoubtedly could, by counting the words or pages produced, astound us with figures of accomplishment! Obviously the organization provides arteries which reach everywhere, and central hearts to make them pulsate. And indeed the literary missionaries and national leaders are a valiant company.

They are, however, the first to insist that far more must be undertaken if literature is to reach full effectiveness. "There is a real danger of imagining that sufficient is already being done. Lest we should fall into this error, we must measure the literature enterprise not as a thing in itself, but in relation to a world need. If a farmer began to count the seeds in a sackful his brain would reel. But if he were set down with his single sack on the limitless prairies of northwestern Canada it would be the greatness of the field that would stagger him, and not the multitude of seeds in his sack. The number of human beings in the world who know little or nothing of Christ is more impressive than

the annual output of all literature agencies combined—even if the output be expressed in pages.”¹

That arresting statement is perhaps the taproot of the current emphasis on the book in the world mission. But it's been a long time growing! For that was published as a result of the World Missionary Conference at Edinburgh in 1910. The Continuation Committee had a Literature Committee, which prepared a compact little volume portraying the Christian literature program of the entire missionary movement, and calling for a fresh examination of the whole problem, with a view to strengthening co-operation. Sprouts promptly appeared in at least three major fields: the Moslem World, Latin America, India.

A bit of water was put on the sometimes dry plants at the Jerusalem Conference in 1928. Dr. John R. Mott pleaded earnestly that this “most neglected part of the missionary enterprise,” the need “for a Christian literature far better in quality than that which now exists,” be met by bringing together into an effective united scheme all Christian forces.²

Came Tambaram in 1938 to do a vigorous weeding job. “There are vast areas,” said the experts gathered there, “where there is little or no literature of any kind; there are churches whose whole Christian literature can be tied up in a pocket handkerchief; in some lands opportunities of publication open to us today may be closed tomorrow; and hardly anywhere is the production of Christian literature keeping pace with progress.” Even more frankly: “There is almost unanimous agreement about the importance of Christian literature and consistent failure to achieve any results commensurate with the need . . . all too often one looks in vain for any report on the production and distribution of Christian literature . . . this anomaly of the steady

¹ *Christian Literature in the Mission Field*, by John H. Ritson, p. 142. Edinburgh, Turnbull and Spears, 1915. (c)

² *International Missionary Coöperation*, Vol. VII of the report of the Jerusalem Meeting of the International Missionary Council, 1928, p. 29. New York, International Missionary Council, 1928.

acknowledgment of importance and the consistent neglect of action.”¹

The whole of Chapter XI of that report is filled with concrete suggestions for “An Adequate Program.” Most significant for the world approach is the recommendation that the International Missionary Council establish a permanent overseas literature department, representing the interested societies and boards and making full use of the specialized societies, to “advise and secure financial and moral support for literature work in the various fields” and to keep in touch with areas desiring assistance. Dr. Ralph E. Diffendorfer is the chairman of this department which is to form the necessary keystone for an arch already well built.

Meanwhile two important preliminary steps have been taken. Boards in America, thrilled over the progress of the adult literacy movement, have eagerly joined forces in the Committee on World Literacy and Christian Literature, formed as part of the Foreign Missions Conference of North America and working in conjunction with the Area Committees of the latter body. As its name, popularly reduced to “Lit-Lit,” indicates, its center of interest is twins! It sponsors Dr. Frank C. Laubach’s trips to inaugurate literacy campaigns in many lands, and fosters follow-up plans through every conceivable channel on the field, as well as arouses American enthusiasm and support. It also undergirds established and advance programs of literature around the world, securing funds for them, and offering a clearing house for the experience and specialized techniques developed everywhere.

During the same period the Boards in Great Britain have been rallying to a quickened zeal for the promotion of literature. A Committee on Christian Literature was set up by the British Conference of Missionary Societies early in 1943, to open a central fund for all literature needs and to “get literature into a new

¹ *The World Mission of the Church: Findings and Recommendations of the International Missionary Council, Tambaram, Madras, India, 1938*, p. 86. New York, International Missionary Council, 1939.

position in the propaganda of the different boards, both singly and together.”¹ This does not affect in any way contributions made by an individual society through its own channels to work on the field, but draws into one channel all co-operative work. The plans of the Committee are long range, to cover five years at a stretch, thus wisely assuring consecutive support for field projects over a substantial period. Close co-operation with the specialist societies brings the benefit of wide technical experience into all planning.

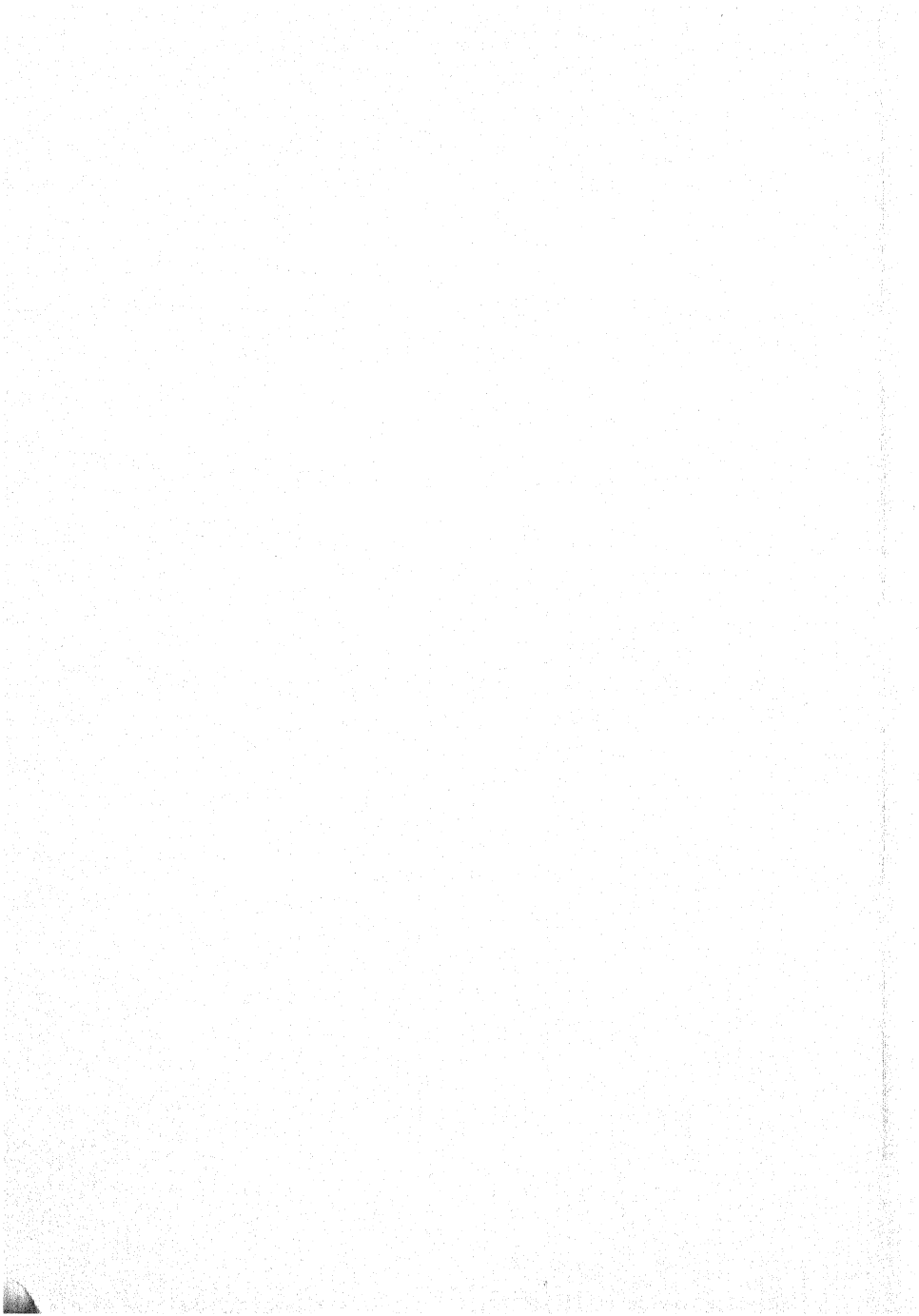
In all this development two most encouraging aspects appear, rays of sun for the maturing plant of Christian literature. The first is the increasing willingness of the mission boards to pool resources. No one can challenge the fact that, in the main, all the processes involved in making Christian literature available are inherently co-operative, serving not one portion but the whole of the Church. Equally of course, no one denies that denominational materials, such as periodicals and books of form or liturgy, have their essential place. Sometimes supplements to the main body of material can accomplish the purpose, as in the joint publication by two Presbyterian bodies in the Punjab of an annual Bible course in two editions, one with hymns and the other with metrical Psalms! Sometimes entirely independent publications are necessary. But denominational literature is a comparatively small part of the total. The central fact of sharing in benefits and therefore in efforts and resources remains. That explains the great growth of the union specialist societies in the West and of the co-ordinated programs on the fields, and offers the surest possible ground for hope.

The second advantageous factor is the appeal that literature projects hold for groups outside the usual mission constituency. Funds have been forthcoming from folk who would not contribute to any other phase of missions but who realize acutely

¹ Letter from William Paton to J. W. Decker, March 16, 1943.


the significance of "the battle of the books." Hundreds such would be willing to help endow libraries. A whole new vein of resources awaits tapping; new donors await the joy of sharing in God's plan. Moreover, avenues of co-operation and therefore of closer understanding with other field agencies, such as philanthropic societies and governments, open to a common desire that good books be supplied.

Sprouts, and rain, and sun; a healthy plant but not bearing nearly as much fruit as it should. It remains for those who tend the various branches to prune and tie up and enrich. The techniques of such treatment form the content of the ensuing chapters.




SECTION II

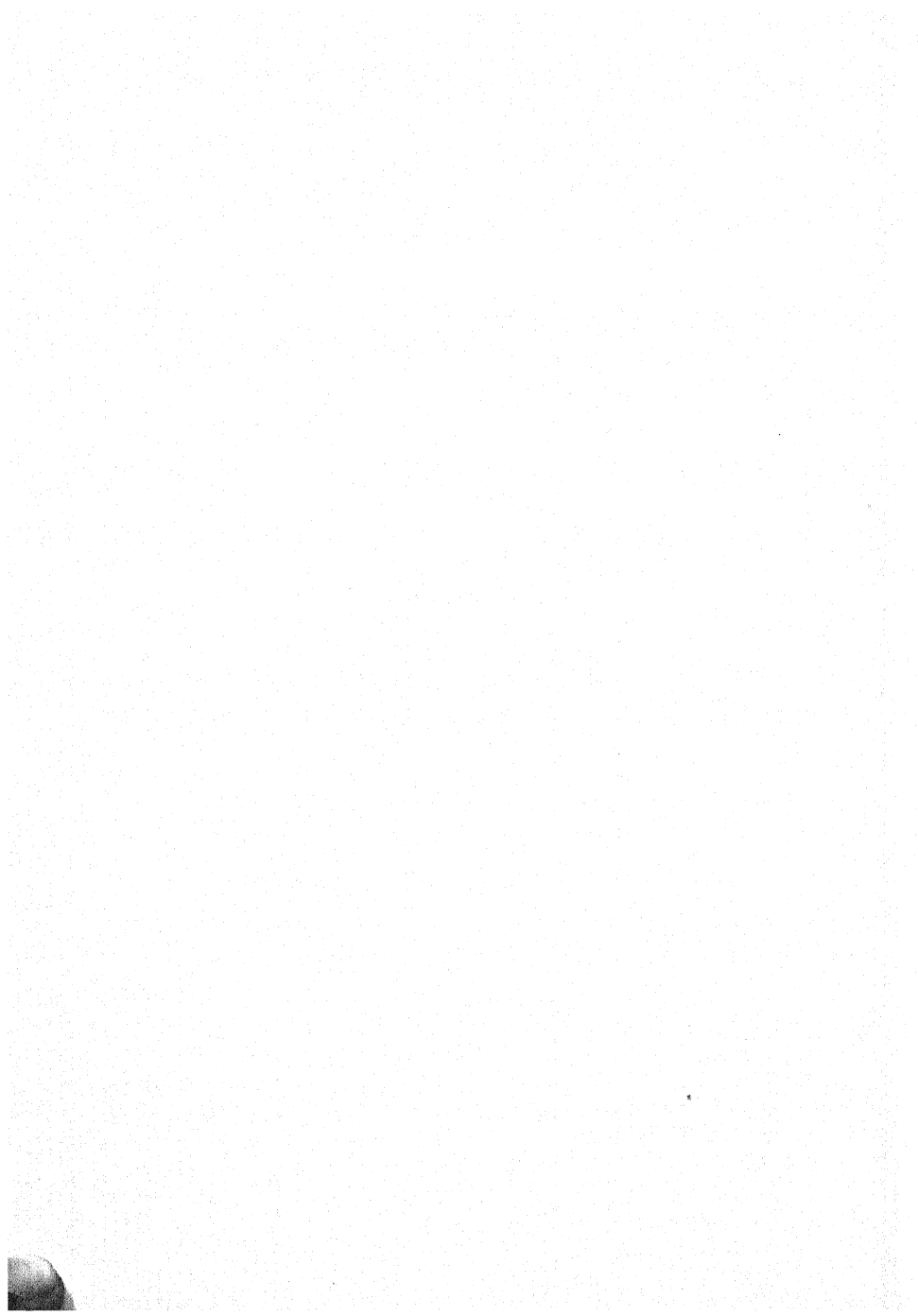
Traveling the Highway of Print

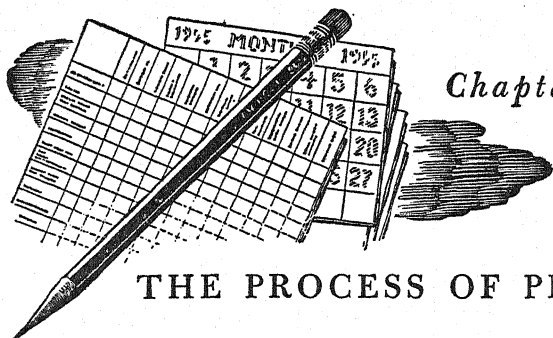
 *The eye-gate is more important than the ear-gate.*

—Chinese Proverb

 *Christian literature brings its message primarily indeed to the individual, but because the printed page may present the same message at the same time to thousands of readers, it becomes a powerful social and unifying influence.*

—W. H. P. Faunce





Chapter THREE

THE PROCESS OF PLANNING

The only way to make real progress is by planning a great program.—Erasmus Braga.

TAKE CAREFUL AIM AT THE BULL'S EYE," DR. W. W. WHITE USED to tell his students. "You'll miss it often enough even when you aim!"

"Well, no, we aren't able to have any planned program for the production of books" comes the reply from many an area of missionary endeavor. Experience makes us all aware that toiling over a program is essential; as this generation knows to its cost, even a war cannot be pursued without months of the most detailed co-ordinated and farsighted planning; more hopefully, peace also must be based on drawing together the threads of foresight into a workable pattern. The handmaid of the Church, which is Christian literature, dare not be slipshod; on the contrary, there must needs be a long-range strategy, well thought through and wisely conceived.

Dr. Eric M. North has pointed out that there are in operation three methods of securing production: the quick-lunch method, the à la carte method, and the table d'hôte method:

The quick-lunch method is to deal only with a single project that at the moment is urgent because of peril or opportunity . . . The danger of the method is that it is piecemeal and wholly fortuitous. The à la carte method is to look over the entire menu, pick one or two attractive items—within the compass of one's purse!—and be

satisfied with them . . . This is a valid method but not adequate for the whole task. The table d'hôte method is the development of a well selected program "from soup to nuts" systematically dealt with in order of priority. I am not sure I know of such a program in existence. Its danger of course is overinclusiveness and the short memories of administrators.¹

DREAMING OF PROGRAMS

Most publication agencies, like most travelers, have tried all three kinds of meals described above. And all agree on which is ideal, though few are so organized as to be able to attain it. Perhaps it isn't organization, perhaps it's a mind-set; if so, the mind-set is gaining power.

For there is ample recognition that lack of a program is more than unsatisfactory; it is a fundamental weakness. "So far we have not had a planned program. *Books have been published as manuscripts have come* and have been passed by the Executive Committee. Our publications have covered a fairly wide range of Christian literature . . . but not enough by any means to meet the need." "Production is irregular, and it is difficult to trace evidence of planned programs extending over a period of years." "As far as I am aware, planned programs of Christian literature have never been tried in _____." "Machinery for planning is either nonexistent or defective." "We have not been able to develop a planned program."

There is no need to give the sources of these quotations; they roam the earth. But it is necessary thus to quote them verbatim, else who in his senses would believe that there could be such a situation! No program . . . books published as they happen along! It's incredible. It's not true, of course, for every publisher is guided by certain principles. And yet one has to admit that much Christian literature has appeared quite haphazardly,

¹ "An Administrator Looks at Literature," by Eric M. North, Secretary, American Bible Society. Address delivered at Conference on World Literacy and Christian Literature, New York, March 22, 1943.

created by some individual's predilections, and lacking the fellowship and reinforcement of a comprehensive plan.

Recognition of lack is followed by wistfulness. "A planned program will be a very desirable and fruitful thing." "All would agree that planned programs are valuable as guiding lines." "I am sure a program carefully studied in the light of the actual needs of the field and constituency would give large returns of a spiritual nature."

Next comes conviction. Reasons given for careful planning are as follows:

1. A balanced supply of needed literature can be assured only through a carefully planned production program. Otherwise both overlapping and gaps appear. Two translations of the same book are prepared by two different societies each unaware of what the other is doing. Mrs. Wiser was doubtless flattered when that happened to the Hindi version of her handbook on nutrition, but think of the wasted effort! This is not to lose sight of the fact that if an old translation is inadequate a new one *should* be made. Two original books on the same subject are published in the same year, which is splendid if the subject is broad enough to warrant it, but sad if sufficient has already been said on a circumscribed point. Limited resources do not allow of prodigality. Gaps are even more serious than overlapping. If everyone has a mind to write on temperance or, perhaps, a commentary on Jeremiah, what becomes of the needed Bible dictionary and of stories for children? That, to be sure, is putting crudely the inescapable fact that balance is not spontaneous; it must be sought by studying the needs and seeking progressively to meet them. The field must be approached as a whole. The more facets, the brighter the gem.

2. The use of resources to the best advantage depends on a well planned program. One press manager was much bothered because his fine press, able to do good work and to turn out an ample supply of quick selling literature each year, was not be-

ing kept busy with a full-scale Christian program; he diagnosed the cause of wastage as lack of a promoting body to prepare plans, provide manuscripts, and promote a line of literature.

Another publisher recommends that plans cover a period of years, as only then can the self-supporting and subsidized books be balanced in a fair use of the publication funds. It's like admitting to mission schools a certain number of children on scholarship for every group able to pay fees. Publishers *can* provide for the desirable books which need aid, but only by judicious foresight. That is, they can if they have a nest egg of capital; word from the Philippines is that while a great need is the planning of a long-range program for Christian literature, appropriations have been so meager and so subject to denominational interests that committees have been able to plan only for year-by-year needs.

3. Needs grow in a parallel development with the life of the Church and must be constantly restudied. The literature required today in the Andean highlands, for instance, is not what the Chungking congregations require. In every new mission field evangelistic literature comes first. As soon as baptisms begin such literature must be augmented by publications containing liturgies and instruction in the faith. Then as spiritual deepening brings gradual realization of the implications of the Gospel for social, economic, and political life the press must meet these new challenges. The hit-or-miss method is 90 per cent miss at this point!

Luminous examples of program planning are available, for to many areas the above reflections are not new. Some of the long-range strategy which has been developed is breath-taking in vision and boldness. India is outstanding in this respect. A new type of planning began in 1932, when a special N.C.C. Conference on Christian Literature urged as its first recommendation the formulation of "definite programs of advance." The habit grew up of preparing Five-Year Plans, a most admirable habit!

Two of the seventeen provincial Christian Council literature committees are now in their third five-year plan. In November, 1943, the secretary of the Indian Literature Fund reported that nine of the committees had worked out such plans and four more had them in preparation.¹ That makes a total of thirteen out of seventeen which are convinced to the point of action that statesmanship is the key to success with literature. "Five-year programs," writes one convener, "would seem to be almost essential for constructive effort in the production of what is both timely and most needed."²

How do these programs work? Take the ninefold program of the Telugu area.³

1. Devotional studies and commentaries on the books of the Bible
2. Telugu church founders series
3. Non-Biblical stories with good morals
4. Evangelical papers for the times
5. Bible story series for new literates
6. A health series
7. Books for women
8. Christian dramas
9. Christian novels

The goal is to have material along each of these lines published and a fair balance maintained. Obviously, suitable material on all will not be evenly forthcoming; writing is totally unlike a factory production line. Whatever of value is submitted will be accepted, but with a weather eye out for the danger of over-weighting one subject or ignoring another, until by promotional dexterity in a brief period of years each topic has been developed. Some areas indicate which subjects will be stressed in each of the five years; some detail only the first year. The Urdu committee,

¹ Minutes of the Annual Meeting of the Indian Literature Fund Executive, November 26-27, 1943.

² Letter from H. I. Frost, Balasore, Orissa, India, January 2, 1945.

³ Letter from E. Prakasam, Literature Secretary, Andhra Christian Council, South India, Dec. 6, 1944.

as each year's production program is completed, adds a new fifth year, keeping the plan always well rounded and forward looking.

So valuable is this system that the Indian Literature Fund Executive Committee has seriously considered making grants to the provincial committees contingent upon the sending in of such plans, based on up-to-date surveys, showing how each book for which subsidy is requested fits into the framework.

It is interesting to compare the above Telugu outline with projected programs from other countries. The C.C.L.A. Committee on Christian Literature set as its long-range goal, without time limit:¹ (see page 61 for complete outline)

- Literature for women and children
- Literature on the Bible
- Devotional literature
- Christian biographies and novels
- Tracts for personal evangelism
- Pamphlets
- Church school lessons
- Hymnals
- Textbooks for training Christian leaders
- Books on the Christian philosophy of life, on Christian ethics and social problems
- Books interpreting the Christian basis of democracy

A Literature Society in China once decided upon the following series:

- | | | |
|-------------------------|-----------------------|-------------------|
| 1. The Christian series | 5. Ethical | 9. Historical |
| 2. Exegetical series | 6. Devotional | 10. Biographical |
| 3. Homiletical | 7. Practical | 11. Apologetical |
| 4. Theological | 8. Literature and art | 12. Philosophical |

¹ "Christian Literature Program for Latin America." Findings and Recommendations of the Conference on Christian Literature in Mexico, New York. Committee on Cooperation in Latin America, 1941.

In addition to these comprehensive programs, there are programs designed solely to nurture the life of the Church. Possibly the most detailed plan for entirely original work is the following, recently launched. Other areas expect to be able to adapt much of this material for their own use.

PUNJAB CHURCH PUBLICATION PLAN

1. The object of these publications is to provide cheap literature for the Church on Christian doctrine, ethics, and life and practice.
2. The books will have uniform covers, and each will be confined to 48 pages; special care to be taken with regard to get-up.
3. Sale price of each book of the series will be annas two, half cost being met by the Indian Literature Fund.
4. Each manuscript will be approved by at least two of the members of the committee (five members, of whom four are Indian).
5. Some of the following subjects may be chosen.
 - a. (1) What does a Christian believe?
 - (2) What are the obligations of Church membership?
 - (3) What is Christian life?
 - (4) The uniqueness of Christianity
 - (5) Must a Christian join an organized church?
 - (6) How can the churches unite?
 - b. (1) What can the Church do to improve the economic life of its members?
 - (2) The social problems of village Christians
 - (3) The social problems of city Christians
 - (4) The problems of a new convert to Christianity
 - (5) The evangelistic approach to Moslems
 - (6) The evangelistic approach to Hindus
 - (7) The evangelistic approach to Sikhs
 - c. (1) Christians of the first century
 - (2) Why was there a Reformation?
 - (3) Ecumenical councils of the Church
 - (4) The lessons from the Early Church
 - (5) How did Christianity come to India?
 - (6) Some highlights of Church history
 - (7) History of the Syrian Church

- (8) Christian mysticism
- d. (1) St. Paul the Evangelist
- (2) Martin Luther the Reformer
- (3) St. Francis the Ascetic
- (4) Some notable Christian women of the Early Church
- (5) William Carey—Messenger to India
- (6) Sadhu Sundar Singh
- e. Stories for Children

The venture of the translation of the Christian classics into Chinese, already described in Chapter II, is another important detailed approach to a specific need of the Church.

A further word needs to be said about the principle of planning. A program is but a skeleton—not the kind stowed away in the closet to impress investigating committees, but the kind that one expects to cover with flesh and blood, and clothe in the fashion of the day. Rigidity is definitely taboo. On the other hand, so are jelly fish; literature needs bones, and in the proper place.

BEING PRACTICAL ABOUT PROGRAMS

Program building should be blessed with several scientific bases or sound determinative factors. There is, in fact, a foursquare approach to the process.

I. Survey of Existent Literature

It's all very well not to count your chickens *before* they're hatched, but to be unaware of their number afterwards is just plain folly. More good books have sat around catching dust and feeding termites, while Christian workers lamented the lack of a literature, than one cares to contemplate. Many a time I have watched a missionary in the vernacular section of a bookshop or library, literally grabbing in happy astonishment and muttering, "Ooh, I didn't know this was in our language—I've longed for just such a book! And here it was all the time!" Distribution has been a suicide at the point of advertising.

However, we are here concerned not with distribution but with planning programs. Obviously the very first step is to secure accurate knowledge of what is already available. "A program cannot be made without first making a survey. The two go together," is the verdict of experience in Orissa, India.¹ The Telugu area publishes a complete survey every five years, with a yearly supplement. Bengal recently completed a study of existing Christian literature, which is to be published in detail, and then summarized the results as follows:

	<i>Translated</i>	<i>Adapted</i>	<i>Original</i>	<i>Total</i>
Commentaries	7	3	33	43
Lives of Jesus	3	4	4	11
Bible characters	1	4	—	5
Dictionaries and study books	3	—	5	8
Catechisms	2	5	2	9
Theology	1	7	1	9
Church history	2	1	1	4
Other religions	3	0	14	17
Devotional	24	4	2	30
Prayer	4	5	3	12
Evangelistic	6	2	12	20
Picture books	1	6	7	14
Biographies	19	2	12	33
Hymn books	2	3	15	20
Prayer books	9	6	0	15
For denominational workers	4	13	9	26
Temperance	4	2	2	8
Social problems	6	1	4	11
Religious education	12	2	3	17
Drama and poetry	2	2	8	12
Stories	8	13	5	26
	<hr/> 123	<hr/> 85	<hr/> 142	<hr/> 350 ²

¹ Letter from H. I. Frost, Balasore, Orissa, India, January 2, 1945.

² Letter from W. E. French, Christian Literature Committee, Bengal, India, January 13, 1945.

This illustrates one value of a survey. Bengal now knows it has almost four times as many commentaries as books on prayer, although if books on devotion are added to the latter the commentaries are almost balanced. It knows that most of its drama and poetry and evangelistic appeal is rooted in India, while for devotional books it relies largely on translation. It can be proud that its 350 recommended books cover twenty-one subject categories. That very list will doubtless cause new categories to come to light.

An analysis of production in Africa between 1927 and the Tambaram Conference brought another set of revelations. (It should be noted that for this analysis not all the information needed was available.)

Number of African languages and dialects in which some literature exists (this number is subject to increase if all dialects are counted separately)	302
Number of African languages and dialects in which there has been publication since 1927	247
Number of African languages and dialects in which there has been no publication since 1927	55
Number of languages in which the first literature has been published since 1927	110

<i>Languages</i>	<i>Books in each</i>	<i>Languages</i>	<i>Books in each</i>
118	1	2	51-60
94	2-10	2	71-80
15	11-20	1	91-100
6	21-30	1	110-120
2	31-40	1	130-140
4	41-50	1	200-210 ¹

Then there are specialized surveys, such as the one in Argentina to compile a bibliography of available literature for children, the *Select Bibliography for Congo Schools and Missionaries*, list-

¹ *The Life of the Church*, Vol. IV of the Madras Series, p. 339. New York, International Missionary Council, 1939.

ing publications in seven languages, by George Carpenter, Leopoldville, 1940, or the list compiled by the Christian Home Committee in India, giving, with separate pamphlets for each of eleven language areas, all materials of value in the fields of devotional helps, religious education, marriage and sex education, family relationships, parent education, child training and care, domestic economy, health and hygiene, home libraries, recreation, and pictures and posters.

All such surveys have their values to producers in revealing the variety of books available, the balance between various subjects, the gaps or weaknesses, the popularity of certain approaches, the need for reprinting some books which have sold out. But the indispensable survey is the one of *all* available literature.

What does "available literature" include? *Everything* procurable in that geographical area, by whatever agency it has been published, even including what has originated in the secular press but has clear value for the Church. A research committee of the Bombay Representative Christian Council is engaged in making a survey of existing Christian *and* non-Christian literature in Marathi, which is to be of "immense help in pointing gaps that need to be filled."¹ Publishers of course prepare catalogues of their own publications, though not all do it as perfectly as the Persian Guide described in Chapter VIII; these, taken over a long enough period of years to cover all stock still on the shelves, are grist for the mill of synthesis. But one cannot depend on the current catalogues, which enthuse over new publications and omit the back shelves. Inventories of bookstores would be gold mines for compilers of a survey. The essential point is that every avenue of information be tapped and *one* unified catalogue be published. This is not an advertising medium, although of course it immediately and most effectively serves

¹Letter from J. W. Sadiq, Distribution Secretary, Bombay Tract and Book Society, India, January 15, 1945.

that important purpose; it is the groundwork for production.

A great step will have been taken when the plans along these lines made at the 1945 Conference of the Beirut, Cairo, and Jerusalem presses shall have been implemented. During the next few months a survey of existing Arabic Christian literature is to be made, the societies are to study it "and meet again with suggestions (a) as to the main gaps needing immediate filling and (b) as to the lines along which each society would like to specialize in publication during two years following." The three societies agree to publish biennially a joint catalogue in Arabic, with topical headings as well as an unanalyzed alphabetical index. Initials will indicate the publisher. At the end will be a list of other Christian publishers, such as the Greek Orthodox or Coptic societies, and some of their titles. Also "lists of books and pamphlets issued by governments and other publishers on such subjects as health, welfare, rural betterment, literacy, social questions" are to be prepared annually or biennially. Furthermore, a suitable body in each of the three cities is to be asked "from henceforth to house complete sets of new publications of all three societies, for the use of literature and other workers."¹

The first question for those planning a program is: what is already on hand and how far does that meet the needs? Has its circulation been satisfactory?

II. Appraisal of Needs

The second question is an octopus, or a jigsaw puzzle, or a department store: what kinds of people need Christian literature and what are the interests of each?

The answer at once most comprehensive, concise, and graphic came from the Latin America Conference in 1941. Study of preparatory statements from fourteen countries indicated that a program must consider the categories listed on page 61.

¹ "Report of the Meeting on Co-operative Work in Christian Literature in Arabic Lands, Jerusalem, January, 1945."

CHRISTIAN CONSTITUENCY						NON-EVANGELICALS		
	Children	Y. People	Adults	Pastors	Leaders & Teachers	Y. People	Adults	Less Educated
BIBLE: GENERAL								
Old Testament								
New Testament								
Life of Christ								
Psalms								
Prophets								
Christian Art								
Church: History								
Organ'n & Admin'n								
Education								
Evangelism								
Family and home								
Health and hygiene								
Missions								
Music								
Philosophy								
Physical science								
Preaching and Sermons								
Religion: Philosophy of								
Psychology of								
History of								
Social ethics								
Social sciences								
Theology								
Worship								

"Christian Literature Program for Latin America," p. 17.

Nor was this just an interesting schematic device. Dr. Wade Crawford Barclay, the chairman of the Committee on Christian Literature of the C.C.L.A., was able to present at the 1945 meeting of the committee a fine report of the way in which the program based on this outline has been developed. He also enlarged upon the scope of the categories, speaking

1. of the "Christian constituency" as "pastors, teachers, students, local church leaders, parents, children and youth, and the rank and file of church members," and

2. of "five principal non-evangelical groups:

- a. Intellectuals, including students, teachers, public officials and members of the various professions—lawyers, doctors, and others.
- b. Those with only a primary education, including most employees in commerce and trade, and industrial workers.
- c. The rural population, which has had little or no opportunity for formal education.
- d. The newly literate who are being reached by the new adult literacy movement.
- e. Dialect-speaking Indian groups who require simple material in their own languages."¹

A comparison of this analysis with lists of types of prospective readers in other lands reveals that there is possibility for subdivision under each grouping but that the major division is universally applicable. Two important classes should surely be named: inquirers and young converts. Other special groups are servicemen, the blind, the deaf. The John Milton Society for the Blind, which has done such excellent service in Braille for blind American Christians, is now enlarging its horizon to include the younger churches.

Everywhere, albeit belatedly, the reading of children is being emphasized. Perhaps the awakening to the need for a specialized

¹ "Report to the Committee on Christian Literature," Committee on Cooperation in Latin America, April 1, 1945.

literature for children was stimulated by the Tambaram display of Christian literature, where books for children of all younger churches covered but three small tables. But now the twofold inspiration of Mr. B. M. Jones of Burma has fallen on many a publisher: "(1) to meet the normal needs of childhood for a pleasurable reading experience, (2) to help create in life a happy attitude toward reading; many adults did not appreciate books because childhood experiences of reading had been unpleasant and dull."¹ Similarly young people have often been "starved for good wholesome reading—love stories on a high level—higher than the movies—and pictures of happy married life and home life."² School reading has too often failed to meet these needs or to awaken students to the personal enjoyment of literature.

Having determined what audience is to be reached, the next problem is what types of books are required for each group. Here again the C.C.L.A. outline is the most carefully thought out plan, although again it needs expanding to make room for what other lands feel to be wise.

Under religious literature would be added:

1. Inspirational literature adapted to the needs of local church workers, such as Sunday school teachers. What a Philippine missionary quotes from someone in Egypt has an even wider significance: "I think that the Christian Church has been threatened with spiritual death very largely because its leaders had no inspirational reading in their hands."³

2. Books on the living Christ.

3. Simple commentaries designed for rural workers.

4. A series viewing the work of leading thinkers from the Christian standpoint.

5. The great classics of the Church.

¹ "An Outline on the Development of the Christian Literature Program in Burma," a paper by H. J. Harwood.

² Letter from May Coggins of the Philippines, January 28, 1945.

³ Letter from C. C. Witmer of the Philippines.

6. Biographies of church leaders in many countries.
7. Material for Sunday schools, Daily Vacation Bible Schools, Christian day schools.
8. Textbooks for seminaries.

Under evangelistic literature:

1. Material for use in urban, industrial, and rural evangelism.
2. Inserts in the New Testament and Bible portions to direct the non-Christian reader how to begin and where, such as is included in the Gideon Bibles.
3. Books designed to inspire Christians to influence their neighbors—"There is need for the old or doctrinal tracts and booklets . . . to be rewritten, using the same material, but with a less controversial spirit, with more of a spiritual appeal, with more real warm human interest."¹ Another friend of Islam, Dr. S. M. Zwemer, asks, "How solve the problem of a constructive message that is not controversial? Can we catch fish without hooks or nets? The fish will gladly be fed with bread crumbs—but!"²

Under character-building literature:

1. Biographies of outstanding citizens, whose life and work lend themselves to "interpretation from the standpoint of the evangelical faith."³
2. The Christian religion and postwar problems.
3. The Christian interpretation of such subjects as popular science, the "literature of power," how to do things.
4. Ethical implications of Christianity as it faces changing political, economic, and social situations—discussion of peace and war, industrial cooperatives, and such things—literature to clarify issues and relationships.
5. Christian novels, poetry, dramas.
6. Books on handicrafts, recreation, gardening, and the like.

¹ Letter from W. Sutherland, Secretary, Christian Literature for Moslems Committee, India, January 9, 1945.

² Letter from S. M. Zwemer, Editor, the *Moslem World*, December 23, 1944.

³ Letter from C. W. Turner, Secretary of the Bible Society, Rio de Janeiro, December 26, 1944.

Under juvenile books:

1. Adequate provision for school libraries.
2. "Story Picture" books—Some favor the picture strip presentation of Bible stories, and others just as vehemently do not!
3. Missionary education, and descriptions of what young folk of the world are doing to Christianize their environment. "Books for children should be durable, with linen covers and stronger and better paper, richly colored, liberally illustrated, built up according to established word count and word frequency for various ages, and in large type."¹

Mind you, these are all supplementary to the outline on page 61.

With such a broad field there is need for constant care that every publication be positively Christian in its impact. In Argentina, at least, and probably elsewhere, "many types of general literature, even of some religious literature, may be left to other than Protestant agencies. Our efforts should be directed mainly to filling important gaps in literature in the religious and moral field as seen from the point of view of Protestant Christianity. This includes what may be called Christian character-building literature. There is special need for presenting the meaning of current movements in the light of Christian faith and practice, especially for the common run of people."² Not the ephemeral, but the permanent books which shed light in life—books aimed at the total Christianization of life.

Make the lists as long or as short as you will, there is one fundamental principle which cries out for recognition, and has too often cried unheard. No book is to be published merely because it is a good book, a book containing strong Christian teaching, a book useful elsewhere in the Church. It is a false approach to base production on a theoretical concept of what Christianity has

¹ Letter from M. P. Davis, Raipur, India, January 6, 1945.

² Suggestions prepared by the Regional Committee on Literature in Buenos Aires.

to say. Rather there must be the functional approach. What is the need of the people? How can this need be met? What distinctive purpose will be fulfilled by the message of the piece of literature under consideration? Not "here is a church; a church must have a commentary" but "here is a group of people facing this and this. The Christian message will illumine this and this and this angle."

Were this functional approach to content made the basis of Christian literature, there would be less of a hiatus between "what's good for you," and "what you like." There would be more likelihood of the Church's reading because it *wants* to, for the sheer joy of it.

"The purpose of a Christian literature can be nothing less than to bring every thought into captivity to the obedience of Christ; hence no domain of human thought is alien to it."¹

III. Evaluation of Specialized Approaches

A. FOREIGN VERSUS INDIGENOUS. What place shall translation have in a literature program? How should it compare in volume with original work? Possibly that is like considering "How many trout shall I catch today and how many bass?" knowing all the while you will have to take what comes! Translation has played a mighty part in the past and continues to do so. The base and crown of every Christian literature must always be a translated book, the Bible.

Nonetheless the question of translation versus original material is one today confronting most areas. Comments on the matter show universal unanimity.

1. Original writing should be encouraged. "The Christian gospel has been preached in the Orient in its western dress—in form at least, and no doubt in substance more or less as well. The postwar period, with the new sense of national emancipation,

¹ *Christian Literature in Moslem Lands*, p. 43. New York, George H. Doran Co., 1923. (c)

will be the most appropriate time to start movements which will encourage original writing. There must be a good deal in the Christian gospel with all its richness for human life which remains unexplored and undiscovered until the Oriental mind and spirit has worked upon it.”¹ Not until every racial group makes its own contribution will the Church reach full-orbed interpretation and understanding of the Christian faith.

“Under original we should include material produced by a writer who has assimilated all that has already been written on the subject and after reflection and evaluation writes in his own way. This implies adaptation to the thought patterns of Indians for whom he writes, and an appreciation of the background of religious literature.”²

Original material has a freshness rare in translation. It is also likely to be more permanently acceptable. Some say that even free translations, including those accompanied by offer of subsidy, should be discouraged. Someone in Egypt said translation reminded one of the bucket and the well rather than of the brook or of the fountain.

2. Some translation is essential. The Bible, the Christian classics, literary classics, technical books, and reflections of current world thought are among the accepted categories. It was noted in the largest bookstore in Manila that “Filipinos invariably bought the classics or semi-classics for their children”!³

3. Much material is not suitable for translation. For instance, “modern U.S.A. books almost invariably have a viewpoint remote from South American thinking and presuppositions. . . . The author is marching up one street while Latin America is marching up another, and so they never meet.”⁴ Or there is the

¹ Letter from the United Christian Publishers of China, February 13, 1945.

² Letter from T. G. Stuart Smith, Secretary of Malayalam Christian Literature Committee, Travancore, January 23, 1945.

³ Letter from C. C. Witmer of the Philippines.

⁴ Letter from J. Ritchie, American Bible Society, Lima, Peru, January 18, 1945.

striking case of a missionary author, Allen D. Clark, removed by war from Korea to Colombia, who found it impossible to translate his own books from Korean into Spanish; it would be easier to start afresh than to alter all the situations and illustrations.

4. Certain techniques should be followed in translation work. The translator's mother tongue should be, whenever possible, that language into which the translation is being made. The Bible and the classics in any field are not to be edited but to be translated in the strictest sense of the word. Other volumes, however, allow of greater latitude. The translator should read the material to be freely translated, meditate on it, digest it, and then rewrite the substance of it clothed in the grace and charm of his own idiom, adding, subtracting, and adapting intelligently in order to speak to the local mind. He is translating not books but ideas. In spite of the delightful laxity of copyright laws in several modern lands, permissions should be sought and credits given.

5. Any adequate program of Christian literature will include both original work and translation, close and freely adapted. The C.C.L.A. discovered one year it had published fifty-fifty, translations and new books; is that the right proportion?

B. THE PERIODICAL. For many readers the most appealing form of literature is the magazine. Periodicals of all kinds have been increasing ever since World War I, and they are avidly devoured. In Venezuela magazines are said never to grow old; they are sold and resold, until pulp cannot stand the strain! One hundred and eighty-three newspapers and magazines are listed in Teheran alone. An independent missionary couple in Central America were able to support themselves by a magazine agency, securing subscriptions to the very best that North and South America had to offer. Would anyone asked to guess how many newspapers and periodicals are published in Africa estimate as many as 612? In over fifty languages, four fifths of which are indige-

nous? Such was the figure in 1943.¹ The newspaper and the magazine have become in every land a powerful force in molding public thought. What an opportunity for the Christian press!

Nor has the Church on the whole been slow to work out the challenge in experience. There have been developed perhaps eight major types of periodicals, in the hundreds upon hundreds of Christian papers. An example or two of each must suffice.

1. A general religious paper. Such is the monthly journal in the Belgian Congo, *Luma Lua Bena Kasai*, which reaches probably 60,000 readers; or *El Heraldo* in Peru, a simple four-page journal. "For many years at least two thirds of all the persons who made written application for baptism in the Evangelical Church of Peru said that their first interest in the gospel came through their reading of this paper."² Or *La Nueva Democracia*, described on page 31.

An outstanding example is *Al Neshrah*, the oldest Arabic periodical in continued publication in Syria. Circulation has increased considerably in recent years, perhaps because of the low subscription price. "It has become customary for people . . . Moslems as well as Christians . . . to give subscriptions to a number of friends."³ "Plans are being made to elicit the co-operation of a number of regular editorial contributors, in the hope of increasing the variety and improving the quality of published articles." The paper shortage reduced *Al Neshrah* from a weekly to a monthly edition; a loss somewhat compensated by a more attractive appearance and the opportunity to publish important articles of magazine length.

Another example is *L'Evangile en Afrique*, established in 1933. In the first eight years of its life it reached a circulation of 3,200,

¹ *The Languages and Press of Africa*, by Duncan MacDougald. Philadelphia, University of Pennsylvania Press, 1944. (c)

² *For All of Life*, by W. H. and C. V. Wisner, p. 32. New York, Friendship Press, 1943. (c)

³ "The Future of the Publication Activities of the Mission." A paper by W. S. Greenslade of Syria.



divided about equally between the Congo and French Equatorial Africa, with a wider rural clientele than urban; by 1945 circulation was over 5,000. A good cover, six illustrations in each bi-monthly issue, news items, and articles, of which at least two for each number are contributed by Africans, make up the eight pages, reduced by the war from twelve. Surplus copies are bound and sold cheaply. The two other Christian papers in Leopoldville are published by the Salvation Army and the Roman Catholics.¹

2. Magazines for Christian workers. Among journals for pastors *El Predicador Evangélico* is an outstanding example in Latin America. *Christian Education* admirably serves English-speaking professors and teachers in India.

3. Periodicals for young people and children. *El Taliba* in Egypt, *Happy Childhood* in China, and *Gente Nueva* in Latin America well represent this field. Foremost stands the *Treasure Chest* in India, published in English, eight Indian languages, and Burmese. Material and cuts are syndicated by the editor of the English edition; vernacular editors agree to use a certain proportion of this syndicated release. It contains stories, feature articles, jokes, riddles, digests of classical literature, beautiful illustrations, contests for budding authors, and a special Christian message. The magazine has a remarkable moral and spiritual tone. Paid subscribers total more than 5,000, exceeding those of any other Christian periodical in India; block subscriptions are offered for schools; as always in the Orient, dozens of people read each copy. The magazine carries on its cover the imprint of approval of the educational boards of many provinces, recommending its use for supplementary reading in high schools. The *Treasure Chest* and the other young people's papers named above are sponsored by the Committee on Christian Literature for Women and Children in Mission Fields, Inc., which has

¹ Report by Mrs. Coxill to International Committee on Christian Literature for Africa, British section, June 20, 1941.

wrought wonders in many lands through the conviction of Miss Clementina Butler regarding the unique influence of good magazines, and through the loyal support of the World Day of Prayer givers.

4. Journals for women, such as *The Woman's Messenger*, and *The Star* for those who use the simplified thousand characters, in China; *Listen* for the African home and school; *Guía del Hogar* in Latin America; *The Women's Friend*, with editions in Burma and India. In this field also the Committee on Christian Literature for Women and Children has been a pioneer and is active in sponsoring the above-named journals.

5. Periodicals for rural people. There is probably no equal to China's *Christian Farmer*. This sixteen page bi-weekly (temporarily reduced to ten pages) contains: news, including local, church, national, and international; editorials, emphasizing important social and religious problems; religion; literature, particularly of rural life; common knowledge, dealing with rural needs and emphasizing science; public health; home economics; children's page; agricultural methods; readers' page; letter box; recreation. Dr. H. Y. Chang, the editor, says: "We try to tackle the practical, everyday problems . . . The motivating purpose of the magazine is to uplift and enrich the lives of rural people . . . To Christianize patriotism has been a prominent aim."¹ It has the largest circulation of any periodical in China; in 1942 there were 35,000 subscribers in nineteen provinces, following a period of 1,500 new subscribers each month! It was estimated that 750,000 persons read it. Sixty per cent of the readers are farmers, but rural pastors find it indispensable, and it reaches also many of the gentry and professional classes. Everywhere it breaks down prejudices. Many have been influenced by it to accept the Gospel and join the church.

6. *The Christian Omnibook*, also in China, is a new departure of modern times. This is a quarterly publication containing

¹ Advertising flier issued in 1942.

timely articles and book digests of lasting interest to both Christian and non-Christian readers. Every issue has sold completely out!

7. News sheets for new literates, either independent entities or a page or two of special type in the established periodicals. (See next chapter.)

8. Christian newspapers, retailing and interpreting the news. One such, the *Vrittanta Patrike*, published in Kanarese for Mysore State in India, had served the area acceptably, with entry into many of the first homes of the State, for more than fifty years, a longer and more honorable history than perhaps any other such Christian paper. Despite its wide subscription list, however, it continued to require a subsidy, and the financial stringency of the war period forced it to cease publication, at least temporarily.

This particular type of organ is coming more into prominence as congregations grow larger and prejudice subsides. China is hoping to publish a Christian daily "for the creation of sound public opinion in terms of Christian principles in order to direct Chinese political and social life into a genuine course."¹

Related to the publication of Christian periodicals is the use of the secular press for newspaper evangelism. This was begun by Albertus Pieters in Japan, on the thesis that:

... the apostle Paul at Athens disputed in the market daily, because the marketplace was where the Athenians congregated to do their buying and selling, and to discuss questions of public interest. This is not done *in the marketplace* nowadays, either in America, or in Japan, but *in the newspapers*. Not to speak of public discussion which goes without saying, the very buying and selling are done in the papers, for the most difficult and essential part of the salesman's work, that of inducing the customer to desire his wares, is done in the newspapers.²

¹ Recommendations drafted by Dr. H. Y. Chang, editor of the *Christian Farmer*, China.

² *Seven Years of Newspaper Evangelism in Japan*, by Albertus Pieters, p. 1. Kyobunkwan, Association for Promotion of Newspaper Evangelism, 1919.

His plan was to secure exclusive control of one or more columns of advertising in secular newspapers or leading magazines, and to insert in pithy and attractive form the cardinal Gospel truths, sometimes in carefully written articles, sometimes by printing striking passages from Scripture, and sometimes by display advertising or by book reviews. An office was established to receive and answer inquiries and follow up with literature, and each article carried the postbox address and an invitation to write and to become a member of the New Life Society. The advertising for one month cost \$65 and brought 126 applications for literature. Eventually the Japan Christian News Agency acted as clearinghouse for twenty-eight such offices. "In at least one country evangelistic articles in newspapers have been synchronized with Christian messages on the radio."¹

The advantages of this method, so successful in Japan, were tersely listed by Dr. C. S. G. Mylrea of Arabia:

1. A large circulation is immediately secured among all sorts and conditions of men. 2. The message circulated carries with it no foreign missionary suggestion to rouse prejudice before the reader begins. It obtains an unprejudiced attention. 3. The only heavy expense is the charge made by the newspaper for publication. The newspaper prints the article, the newspaper distributes the article, and the newspaper carries the thousand and one overhead charges incidental to all publication.²

Every land has been interested in this fascinating and effective means of presenting Christ to myriad readers; yet no land but Japan has really thrown in sufficient resources and zealously tackled the job. All have waded, when the need is for launching out into the deep.

If these be the major approaches to the use of periodicals the minor are not far behind in importance. But one cannot tell of all the teachers' monthlies, church bulletins, Christian En-

¹ *The Life of the Church*, Vol. IV of the Madras Series, p. 283.

² *Christian Literature in Moslem Lands*, p. 260. (c)

deavor and Sunday school publications, pastoral letters, and so on. The list is enormous—and yet from all sides comes the recognition that this is a neglected challenge. Korea plans to start four Christian periodicals as soon as this becomes possible. Ethiopia, the Near East, Brazil, all seek ways and means.

Before this becomes a crowded highway several questions should be asked. First, what kind of administration is the publication to have? There has been no uniform answer. *El Taliba* is perhaps leading the way. It had a board of directors representing mission societies in the Near East, all missionaries. At the last meeting it was felt strongly that Egyptian opinion and co-operation in plans for improvement and circulation were essential, and an advisory council was therefore set up, to consist of those directors living in Egypt, the editor, and a maximum of seven others. The council now has an Egyptian majority. The purpose of the council is to receive reports, to help solve problems, and to recommend plans. A few other periodicals have gone even further in putting full authority into the hands of a representative field board; some still function in the totalitarian fashion under either a missionary or a national editor.

Secondly, what business principles shall be applied? Is a periodical benevolently above self-support or is it subject to laws of economics? Is the salary of the editor included in publication costs? Could one expect that subscriptions should carry 50 per cent of the cost by, say, the end of the fifth year of publication? What tests of financial soundness can fairly apply? Obviously, differences arise from the extent of literacy in the Church and the status of the constituency; it would be very valuable, however, to gather the judgment of editors on this matter of business stability.

Thirdly, what possibility is there for a central press bureau, to pool resources of editorial talent, cuts, subscription agencies, and source materials?

Finally, is the magazine soundly Christian in character?

The day of the full use of Christian periodicals is just upon us.

C. TRACTS FOR THE TIMES. Small things are so often precious! Perhaps that is why tracts and pamphlets, unlike periodicals, came into their own at the very beginning.

There is nothing like a tract for reaching the heart. Miss Lilius Trotter of Algiers wrote of sending "here, there, everywhere, over hundreds of miles of unreached territory, the swiftly traveling messengers in print, costing as little to issue by the thousand as the single living messenger would expend in a week. Should not those who believe that 'the King's business requireth haste' use them to the very utmost?"¹

Yet tracts are in danger of falling into disrepute. Many of them are still 1850 model, rolling off the press with few modern changes. They say ancient vintage improves wines, but tracts ought to be classed rather with motor cars; they need to be up to date.

What are the characteristics of the best gospel tract? Will it have an anecdote—"like the sugar coating of a pill: three parts sugar and one part pill? No doubt the story is read with some interest, but the teaching at the end is skimmed over lightly. I prefer to arrest attention by having the first words in black type and putting sufficient inducement into the first sentence to ensure the remainder being read."² As a rule, tracts should be "planned in series rather than in isolation."³ It is essential that without exception their message square with the doctrines of the Church.

The need of a new model and the appearance thereof are summarized by Mr. Smalley:

¹ *Evangelism Today*, by Samuel M. Zwemer, p. 93. New York, Fleming H. Revell Co., 1944. (c)

² Letter from Stuart E. McNair, Casa Editora Evangélica, of Brazil, November 26, 1944.

³ *The World Mission of the Church; Findings and Recommendations of the International Missionary Council*, Tambaram, Madras, India, 1938, p. 90. New York, International Missionary Council, 1939.

Religious "tracts" have won for themselves a bad name—and most of them deserve it. Often badly printed and produced, they are cheap, and look cheap . . . Illustrations are too often entirely out of tune . . . They relate the experiences of "foreigners" . . . whose circumstances and whole mode of life are remote from those of the reader. Tracts are needed, but the majority should be produced by men of the country, and the production will demand greater skill and care than the production of a book. They should be polished gems, and the covers should look much more like a casket for the Pearl of Great Price.¹

The extensive pamphlet sets produced in Spanish by the C.C.L.A. are meeting this description, and as a consequence are exceedingly popular. These include the following series:

Great Ideas of Christianity—an evangelical Christian apologetic, written by acknowledged Protestant scholars. 24 pp. each, @ 20¢	
Home and Family Life	Manuals for Pastors
The Christian Teaching	I Confess My Faith
Christianity and Life	Religious Education
Rural Series	

Similarly the colorful *African Home Library*, an informational rather than an evangelistic series, meets with an enthusiastic response.

New tracts for evangelism await a genius.

D. APPEAL TO NEW LITERATES. So little has been said on this critical subject and so much needs saying, that the whole next chapter is devoted to it.

IV. *Application of Standards*

Having achieved the many-sided balance as regards constituency, purposes, and media, it remains to test the program and its component projects by agreed standards. Dr. North has suggested admirable criteria.

¹"Christian Literature in China," by Frank L. Smalley, in *International Review of Missions*, July, 1944, p. 298.

An acceptable literature *project* should conform to the following specifications:

1. The constituency for whom it is designed must be
 - a. relatively important for the extension or upbuilding of the Church (Comparative judgments here will affect priorities of projects.)
 - b. literate in sufficient numbers.
2. The language, vocabulary, and style must be
 - a. conformed to the language, *vocabulary*, and *vernacular idiom* of the constituency
 - b. as clear and vigorous as possible and
 - c. *interesting to the constituency*.
3. The subject and the treatment (content) must
 - a. be intrinsically interesting to the prospective readers from their point of view
 - b. be relatively important for the extension or upbuilding of the Church (Again, priorities are involved.)
 - c. make a specific contribution to the constituency's knowledge and motives
 - d. create a desire for more.
4. The author should be if possible from the constituency among whom the item is to circulate.
5. The manuscript must
 - a. be examined in advance of publication for its conformity to the goal set by persons qualified to judge
 - b. be tested if possible among the intended constituency
 - c. contain all corrections clearly made before transmittal to the printer.
6. The format and appearance must be
 - a. attractive to the prospective readers, easily legible, sufficiently durable for its purpose
 - b. not so high in quality as to set a relatively expensive standard for other publication for the same constituency, and *as economical as its purpose warrants*, but
 - c. not of a poorer quality than is current in other literature circulating in the constituency.

7. Provision for effective distribution must be assured in advance of appropriation
 - a. by the existence of established channels of effective distribution, or
 - b. by a responsibly adopted program for training appropriate persons to undertake distribution, or
 - c. by the allocation of sufficient time and expense for a convinced and competent person to prosecute distribution.
 8. The factors of size of edition, the making of plates for future editions must be weighed and a cost estimate reported to include
 - a. composition, proof corrections, paper, press work, and binding
 - b. overhead charges (authorship, translation, supervision, storage)
 - c. cost of distribution.
 9. The policy of distribution (which will preferably be sales) must be determined in respect to price which should be
 - a. within the capacity of the people to pay
 - b. commensurate with that of other literature circulating in the constituency
 - c. as near full cost of authorship, publication, and distribution as possible without curtailment of the largest measure of usefulness.
- NOTE: Most of the people of the world live in an elementary agricultural civilization; printed books are the product of a highly developed industrial civilization; the cost of the latter is therefore prohibitive or practically so to great populations. Very much more thought and experiment are needed to devise, assemble, and circulate plans for meeting this situation other than by subsidies which, however, for many areas and for years to come will be essential.
10. The project must be in charge of a continuing executive body able to see it through, finance its full cost or its cost in excess of subsidy, while returns from sale are coming in; appraise the value of further editions, etc.

An acceptable literature *program* for a given language or cultural group should conform to the following specifications:

The program should be

1. prepared by a competent representative group
2. based on and planned in the light of literature already circulating or available for circulation
3. comprehensive enough to include all elements of the constituency and its interests—as children, youth, women, adults, economic and cultural groupings, newly literate, the workers and ministry of the church
4. related to the character of other literature in the environment
5. shown to be possible in respect to available authors
6. able to meet the requirement in respect to distribution under 7 above
7. scheduled in respect to priorities
8. accompanied by reasonably sound cost estimates
9. attached or attachable to a responsible executive organization
10. set up for widest distribution and usefulness through as many cooperating constituencies as possible.¹

GETTING TOGETHER ON PROGRAMS

Planning seems to be a man-sized job! Who shall do it? Obviously it must be entrusted to a group of minds—that defines a committee at its best!—able to represent adequately the various sections of the reading public within a compassable area. That area may be national, racial, or linguistic. One denomination may have sole responsibility for it, in which event a denominational committee is required. Where two or more denominations are contiguous, the trend of today is both plain and righteous, union committees. “Anything else,” says the convener of one such committee, “would be wasteful, even sinful. Speaking from nearly thirty years of experience in such co-operative effort to produce a literature for this province, first between two missions, one British the other American, and latterly on a provincial basis including British, American, Canadian, and Continental bodies and the Indian Church, I find there are no insurmountable obstacles

¹“An Administrator Looks at Literature,” by Eric M. North.

to such co-operative effort . . . the advantages are so obvious.”¹

Iran is the oldest shining example. For twenty years the whole planning for Christian literature in Persia has been entrusted to the Inter-mission Committee, British and American missions working with “ideal” co-operation, “and this common enterprise has been one of the great unifying influences in missionary work in Persia. Independent missionaries have also made full use of the literature, and the Inter-mission Committee has tried to keep in touch with every person, foreign or Persian, who is trying to make Christ known in the land.”² What a record!

Burma is the youngest shining example—and may it be a prototype of all the war-closed lands as missions again enter! The provisional Committee of the Burma Christian Council, meeting in exile in India, agreed that in the new order everything must be approached co-operatively, and that the provision of literature, in which hitherto two mighty societies had rendered yeoman service, should henceforth be a union program, with a full-time literature secretary, and one C.L.S. plan implemented by all working together.

But not all areas have a brand new start like Burma, nor a small geography with only two major missions like Iran. For many, federation must be the present steppingstone. That is indeed what the great ventures of the United Christian Publishers of China, the Near East Publishing Houses, the I.L.F. of India, and others, already described, amount to, a courageous and very happy attempt to march together down the highway of literature, accelerating the pace because all are in step and facing forward. Indeed, for such enormous areas federation is probably the only sensible approach.

The situation in North India is a case in point. For Hindi literature there are three main publishing agencies: The Tract

¹ Letter from H. I. Frost of Balasore, Orissa, India, January 2, 1945.

² From “Report of the Inter-mission Literature Committee of Persia, 1925 to 1931.”

and Book Society, the Lucknow Publishing House (Methodist), and the Jubbulpore Press (Disciples); in addition there are quite a few smaller presses and bookshops, some denominational and some co-operative. An N.C.C. commission visited the area in 1940, and through extensive consultation arrived at a mutually satisfactory plan for the fuller co-ordination of all societies, giving to each a specific share in a unified program of publication and distribution. Wastage and reduplication were eliminated, and ways of implementing the already cordial spirit of co-operation were outlined. A similar commission to Bengal, where nine literature agencies were at work in Calcutta, resulted in a merger into one strong united board for the production of vernacular literature, in various steps toward closer co-operation in publication processes, and in study of the possibility of establishing a united Christian book depot.

In the same fashion consideration is being given to ways of co-ordinating the three all-India interdenominational bodies which deal with literature: the Indian Literature Fund, the Muslim Literature Committee, and the Adult Literacy Committee. Each has its own function to fulfil, and yet feels the need of being in some sort of organic touch with the others.

China's Commission on Christian Literature is a department of the National Christian Council and its interests cover the whole field of Christian literature, preparation, publication, and distribution. The actual work of these three phases is in the general field of activities entrusted to the United Christian Publishers and, in the special sphere of the translation of the Christian classics, to the Literature Program Production Committee. The United Publishers divide the work into four types of approach, each constituent agency having one specialty but bringing its plan to the joint editorial committee. It is interesting to note that the first step toward this "nationwide comprehensive literature program" was taken by holding three all-China literature conferences, creating a spirit of fellowship in a common task.

It is to create that essential spirit that Brazil plans a conference, where as yet—a significant phrase, that “as yet,” used by such countries as Colombia—there is “no centralized literature agency. There are several evangelical presses, each one putting out an assortment of different kinds of literature and supported by its own denominational means. We need therefore, in the first place, a centralized literature agency in Brazil which through the Committee on Cooperation in Latin America could co-operate with the denominational contributing boards by working out carefully planned policies.”¹

There is no other possible way of meeting the tremendous growing challenge to the Christian book, within the limited resources of the Christian Church, except this coming together. Why not pool assets? “Most books are of general interest to us all . . . no one denomination here is strong enough to supply all of its own needs as to literature by itself and even if it were, there would be a very great waste which we cannot justify in the light of all needs.”² Small editions mean high costs; small committees mean limited horizons, small programs mean unsatisfied needs. In union is strength.

Ah, but there are dangers in union committees—so many dangers that they can be numbered and subdivided!

1. The dangers inherent in membership:

a. Not sufficiently representative

- (1) to cover rural and other neglected interests—to care for lay as well as clerical approaches
- (2) to have influence with all supporting missions—particularly in cases where membership is centrally co-opted rather than elected by missions
- (3) to include specialist societies and expert advice.

b. Not sufficiently experienced

¹ Letter from Charles W. Turner, Executive Secretary, Bible Society of Rio de Janeiro, December 26, 1944.

² “Literature for the Evangelical Program in Brazil.” An address delivered by James E. Ellis, January, 1944.

- (1) to be anything but dead weight—societies are often represented just because of a monetary grant
- (2) to undertake administration in addition to advice
- (3) to have first-hand knowledge of the needs.
- c. Not sufficiently available
 - (1) as to place—a really representative committee cannot be centralized—yet close association is essential
 - (2) as to time—a scattered committee of nonexperts needs a long period in which to discuss and compare notes
 - (3) over more than a one or two year's term.
2. The dangers of over-particularity:
 - a. as regards content—many an author has declared it is impossible to write with intellectual honesty and a fresh style and get past the rigid standards of a union committee.
 - b. as regards program—being too centralized in plan without allowing for local initiative.
3. The danger of theological discrimination:
 - a. getting nothing through except a compromise viewpoint—the theological least common denominator!
 - b. refusing to allow varying interpretations—narrowness—in effect, each member having power of veto.

Here one is reminded that when a certain committee of the House of Lords was reporting to Queen Victoria the opening words were "Conscious as we are of our shortcomings," whereupon an aged Lord interrupted, "No, no, gentlemen, we must not lie to Her Majesty. Let us say, 'Conscious as we are of each others' shortcomings!'"¹ And there, one must admit, lies the real threat to co-operation in literature.

All these dangers except the root of the last one can be overcome by watchfulness. Committees need careful appointment, ample time together, responsibility to study needs, costs, effective methods, and to administer funds, but they should entrust judgment of style and content to experienced advisory groups. Pro-

¹Quoted by Horace H. Underwood in "Korea's Literature Problem," p. 6. Seoul, Korea, 1933.

vision must be made for books with varying points of view. "Basic in Protestantism is the right of the individual conscience in matters of interpretation and belief. Every group within our evangelical fellowship should have the privilege of asking for books embodying its distinctive viewpoints in Biblical interpretation and theology with assurance that its request will be heard."¹

As for the root of bitterness, that cannot abide the presence of Christ; selfish interests and dissensions die out only as we progress in devotion to Him.

One more matter is being stressed in most lands in the selection of literature committees, and that is the leadership of nationals. Of course it is a Korean who knows what will appeal to Korea, the Peruvian who can speak for Peru. Many a literature committee has already found its most discerning and most able leadership among nationals, and many another will soon do so.

Is it really possible to achieve a satisfactory union organization for a whole territory? South Africa says it is, where the Christian council set up in each language area "a committee on which each church or missionary society in that area should be represented, to deal with the needs for literature in the particular vernacular of the area" and "a central committee consisting of the conveners of the several . . . regional committees."² Argentina says it is, pointing out that one or two denominations which because of their doctrinal position are not members of the joint committee, nonetheless bring manuscripts to the committee for suggestion and revision. Travancore says it is, where the Malayalam Christian Literature Committee has been functioning with fine effect for twenty years. It might be helpful to glance at some of the more distinctive items in the constitution of that body, slipping over other sections without quotation.

¹ "Christian Literature Program for Latin America," p. 19.

² *Lovedale and Literature for the Bantu*, by R. H. W. Shepherd, p. 23. Lovedale, South Africa, Lovedale Press, 1945.

PURPOSE. The purpose of the Committee shall be to produce, publish, and distribute Malayalam Christian Literature, and to encourage and co-ordinate the development and use of such literature in the Malayalam area.

MEMBERSHIP.

The Committee shall consist of the following:

Two representatives each appointed by the following churches and missions:

The Mar Thoma Syrian Church

The South India United Church in Malabar

The London Missionary Society

The Diocese of Travancore and Cochin in the Church of India, Burma, and Ceylon

One representative each appointed by any other church or mission which pays to the committee an annual contribution of not less than Rs. 10.

Not more than eight co-opted members.

The members shall serve for a period of three years from the date of their appointment, provided that they shall continue to serve until their successors have been appointed. If a vacancy occurs among the members elected by the churches or missions, the church or mission concerned shall fill the vacancy until the end of the period. The co-opted members shall serve for the period for which the members appointed by the churches and missions are appointed.

OFFICERS . . .

If the Committee so decide, it may appoint a person with suitable qualification as director to help the convener in carrying on the Committee's work. The functions of the director would be:

To discover, enlist, and guide men and women with the requisite ability for producing suitable literature.

To read all proposed publications and consult the editors with a view to maintaining the requisite standard in language, style, and thought.

Under the general direction of the convener to see manuscripts through the press.

The committee shall appoint two of its members who may be

consulted by the convener in cases where he feels that consultation is desirable between meetings of the committee.

MEETINGS . . .

EDITORS. There shall be a panel of editors appointed from time to time by the committee. Before any work is accepted for publication, the reports of not less than two editors shall be before the committee. The convener shall be responsible for circulating manuscripts to the editors.¹

Where there is a union committee, what is its relation to denominational publishing? One answer is that denominational work will still be needed, for doctrinal, pastoral, and liturgical materials, while the co-operative group publishes evangelistic, educational, and social literature. But the paying publications such as hymnals and Sunday school lesson helps must be on such a basis that other greatly needed books in small editions can be subsidized by these bringers of profit. Another answer is that the "common agency for literature production and distribution could provide (to each denomination) . . . on a commission or percentage basis . . . such denominational literature as may be (required)."² In any case, the union committee will need to receive subsidy from missions but to maintain an independent status. "Let the wider field take precedence in our planning for the future. A Christian literature program is not something which can be handled piecemeal on a denominational basis."³

If the wheels of a committee are to go around there is need of a full-time literature worker. Kenya Missionary Council has such a person; the Andhra Christian Council has a "literature secretary, whose duty it is to arrange for the production and distribution of literature . . . a union effort. All the missions and churches working in the Telugu area pay into the literature fund of the council; also the Christian Literature Society and the Na-

¹ Malayalam Christian Literature Committee Constitution.

² Letter from E. J. O. Fraser, Christian Literature Society, of Korea.

³ Letter from James D. Brown, Secretary, Christian Literature for Moslems Committee, of India.

tional Christian Council pay some subsidies. The salary of this literature worker and the expenses of his office are met from this fund. The secretary works under the direction of a standing committee on literature, which is composed of representatives of all the contributing churches and missions. The resolutions of this committee are sent to the missions and churches for action, and the secretary follows them up with his visits to all meetings or local literature committees and meetings of church workers and church members."¹

Out of his experience in both Burma and India Mr. Harwood prepared an outline of the qualifications and program of a literature secretary, the gist of which is as follows:

1. There should be an appointee free for this special job in the same way as the denominational educational secretaries or other functional officers are.

2. The appointee should have personal ability to write books and edit material.

3. He should be in close co-operation with the press, the periodicals, and the educational centers.

4. There should be a financial budget big enough to cover much travel.

5. The appointee should travel and make contact with producers.

6. He should develop close contact with the N.C.C. and all central literature interests so as to get a clear picture in mind of the actual set-up of co-operating agencies.

7. He should be completely informed of all financial resources going into the literary work in India, as from home organization to the N.C.C. and provincial bodies.

8. He should constantly be doing some writing himself, timely and apt to fill discovered needs. The range should be wide.

9. He should always be discovering talent in others and encouraging their productions.

10. Through a publishing house he should be importing adequate

¹ Letter from E. Prakasam, Literature Secretary, Andhra Christian Council, of South India, January, 1945.

and reasonable stocks of books and reviewing them and securing their distribution.

Each country will have its own requirements. Brazil seeks a specialist to be colleague to the national secretary of the Confederação Evangélica Brasileira. The Near East has had Miss Padwick in Jerusalem; Africa, Miss Wrong in London; China, a whole staff of experts loaned from the co-operating missions to assist the Chinese leaders.

Each area or linguistic division as well will need its literature secretary; each denomination may also want one. Surely it would be impossible to have too many, provided they tie in to committees, (similarly denominational, area, and national) with headquarters in the country to be served and aid from overseas—and provided all committees are fully representative of all agencies, and are marching in good formation toward a well rounded Christian literature. The formation was pictured thus at Madras:

We suggest that a careful evaluation be made of existing resources in each country: the work done by, and the financial position of all existing publishing agencies and presses. Where there is overlapping, steps should be taken to co-ordinate work, and if possible to release capital for work in more backward areas.

We recommend that each National Christian Council or regional conference of missions should work for an effective co-operative union or federation of the Christian literature agencies and presses within the area it serves. . . .

In the last resort, all advance in such work depends on some individuals catching the vision of what can be done through literature, and leaving their colleagues and themselves no peace till something more is done. The way to advance depends first on inspiration, second on time, third on money, and last of all on conference resolutions.¹

And so we have thought of programs, for whom and by whom planned. Perhaps this whole chapter has been written backward;

¹ *The Life of the Church*, Vol. IV of the Madras Series, pp. 294-396.

perhaps it's the committee which should come first, and then study of the constituency, and then plans. Undoubtedly that is so. If you ever read this chapter again, read it in reverse!

But the purpose will remain the same, first or last: to make books ubiquitous; to plan so unitedly, so wisely, so prayerfully, so under the leadership of the Holy Spirit, that the literature shall be a highway on which the Son of God walks with men and they see His glory.



Chapter FOUR

NEW BOOKS FOR NEW LITERATES

If new literates cannot get good literature they will read bad literature.—Margaret Wrong.

*Whatever is sown in these minds the world will reap.—
Frank C. Laubach.*

THE HIGHWAY OF LITERATURE HAS BEEN SUDDENLY AND RATHER violently widened by literacy campaigns. New readers are surging in, millions of them; it may be that the literate population of the world will be literally doubled within the century. For the present the regular highway won't do; there must be new lanes to meet the special need.

"I must have a little book now for these people," writes a Nigerian missionary. . . . "I can't get on unless I can give them something in print in their language and costing not more than a penny."¹ Said Chinese villagers: "'What is the good of our learning to read when we have no books?'"²

But are there not books? Books there are, but one must ruefully admit that new literates can't read them! An anomaly? No, it is quite possible for a man to be able to recognize syllables and

¹ "Give Us Books," by Cecil Northcott, p. 14. (World Issues Series.) London, Edinburgh House Press, 1943.

² "Nourishing the New Life," p. 19. Shanghai, Christian Literature Society, 1934.

pronounce from print all his conversational vocabulary, and yet find standard books beyond his comprehension. For "literature" is written for the "aristocracy of readers"; it has in most lands a language of its own; in both actual words and thought patterns it is remote from the daily life of the common man. If, bewildered, he turns to what his children find easy in school, the words indeed he understands, but the content holds no appeal to his adult mind. And yet this is the man of all readers most important! This is the man for whom print is magic, who is inclined to believe everything he reads, whose mind is reaching out for impressions—the man receptive to the written message of demagogues and agitators or scientists and reformers or those who would speak of God. This need Dr. Frank C. Laubach makes very clear:

Whether literacy is really an important contribution to the lives of a people or not depends upon the material which the people read after they become literate. At least one half of the literacy problem, therefore, is what to provide for new literates while they are gradually approaching the level where they can read easily and enjoy standard literature. The method we advocate in this book enables them to read the words they have spoken, but does not increase their vocabulary to any appreciable extent. There must, therefore, be enough simple transition literature with a moderate number of words which the illiterates do not speak to carry them over while they develop the ability to read rapidly and understandingly the current literature of their country.

Now this literature must not be the same sort of thing to be found in children's books. The trouble in almost every instance with simple literature is that in every country the easy books have been written for children and are not at all important in the eyes of the adult. Illiterate adults are mature men and women, just as much as literate people are; they too have suffered, and this has made them think seriously. Indeed, they have even more difficult life problems than educated people have. Their bitter struggle with existence has given them good judgment and intelligence whetted by experience; they

must be provided with helpful books and papers, or they will see no value in reading at all. The literature they will read with the greatest zest is that which puts into words the thoughts which they had already had but for which they heretofore could find no adequate expression in words. They especially desire answers to the questions which they have constantly asked, but which have left them always baffled.¹

What could happen? Books reaching new literates might bring the greatest social and cultural advance of the ages. The Church could make that advance spiritual, based on the Scripture, filled with the "dynamite of God."

Whether or no it *will* so happen depends on what Christian people do now, in feeding to these millions of new readers the books which will bring them to Christ. The pathos of the situation is imbedded in an incident in *Dragon Seed*, where a farm husband asks his wife what present she would like just for herself, and when she cries out, "A book!" he protests "What would you do with a book? You don't know the characters!" and receives the answer, "I know a few, and if I had a book I would learn more!" As Dr. Sailer puts it, "The parched fields of rural minds claim the irrigation which literacy and literature will supply."²

This is a whole new phase of the Christian literature enterprise, the provision of a body of reading material for the new literate who has finished the chart and primer but has not yet achieved ability to enjoy what is called "the literature level." For this "post-literacy stage" materials are needed urgently, and everywhere, and at once. But the preparation of them requires a new and specialized technique, for this type of material, at least in quantity, has not been known before in the history of literature. It is an art, a specialization; yet one which any person gifted

¹ *How to Conduct a Literacy Campaign*, by Frank C. Laubach. New York, Committee on World Literacy and Christian Literature.

² *Christian Adult Education in Rural Asia and Africa*, by T. H. P. Sailer, p. 52. New York, Friendship Press, 1943. (c)

with a sympathetic imagination can acquire, and one to which every potential writer needs to be challenged. No author could find a reading public more worthy of his most devoted efforts.

COLLOQUIAL

The first specification for new books for new literates concerns the choice of language. Here there is a cardinal principle: it must be the language in which the reader thinks. The words he uses and the scheme by which he puts words together are the mechanical clues to the composition of literature acceptable to him. And this first key brings also the first snag; writers whose home language may be exactly that of the new literate are horrified at thought of seeing that patois in print. Governments are apt to urge use of the official court language; the intelligentsia insist on observance of the classical, "respectable" forms. And in the fracas over good usage the poor reader is forgotten. Or it may be that no one knows what language he really speaks.

In that case the difficulty is easily remedied. For there is a modern scientific basis for this matter of language, namely, basic vocabulary studies. To make a word count of the spoken language, some time is spent by two or three people in villages,

. . . informally discussing matters of daily life and work with many individual illiterates, representing the widest possible sampling of the types and outlooks of the area, and including men, women, and children. Every word spoken by the illiterates in these conversations is unobtrusively recorded by a scribe. The words are then listed in order of the frequency of their use, and thus the 1,000 or 5,000 words most commonly used in the everyday language of the people are deduced. This list should form the basic vocabulary for the production of all materials for new literates; in the chart and first books only the first 500 or so words may be drawn from, in later follow-up literature the other words may be gradually added.¹

¹ "Literature for New Literates," by W. Stanley Rycroft. New York, Committee on Cooperation in Latin America, 1945.

This process should be followed in each representative section of a language area in order to discover the variations and to know what words are common to the whole area. Usually at the same time a count is made also of the reading vocabulary, in simple books and periodicals; the written and spoken basic vocabularies combined serve as the basis for all manuscripts at this level. The procedure is illustrated by Dr. Laubach's recent activity for English-speaking illiterates. Using *The Teachers' Word Book of 30,000 Words*, compiled in 1944 by Thorndike and Lorge, which lists the best thousand words in the world for English reading, and combining with that a spoken word count of the people to be taught, he has worked out a basic list of words from which vocabulary for stories may be drawn. An interesting variation of the same principle, which, however, affects the building of charts more than follow-up booklets, is the count of syllable frequency made in Orissa, India, with the purpose of introducing the most frequently used syllables first.

Word counts are the only realistic approach to the problem of vocabulary. A check with illiterate villagers of leading languages in India revealed that in Gujerat, for instance, in the translation of Acts one word in fourteen, in a certain daily paper one word in sixteen, and in a Gujerati novel one word in seven was unknown to villagers.¹ If, being once compiled and published, word counts are fearlessly used, they will serve in time to bring the spoken and the written languages closer together, and may eventually impart to all the language of literature a more virile and spicy and delightful character. Similarly dialects may merge, as prophesied in Guatemala:

Different villages used different words. After visits to all the districts the Pecks studied these variations intensively by bringing to their house men from villages in each of the six groups into which the differences seemed to be arranged. There they hammered away

¹ *India Shall Be Literate*, by Frank C. Laubach, p. 155. Jubbulpore, India, Mission Press, 1940.

trying to find words that could be understood in all regions. But there were some very common words, such as *man*, *woman*, *good*, and *bad*, that simply were not the same in all the regions; no one word could be understood everywhere. So the experiment has been made of printing at the front of the final New Testament a table of these variants. As one reads the text, occasionally he comes upon a little degree sign before a word, thus °. That is a signal that, if that word is unfamiliar to the reader, he should consult the table and see what his dialect uses there. It is hoped that a reader will soon become familiar with the new word and so not have to refer to the table each time. Thus this translation may in time unite the dialects and standardize the language, as the Luther and King James Bibles have done in their language fields.¹

Another mechanical question involves the simplification of alphabets. Fortunately few languages are burdened with such vagaries as bother English phonetics. In English it has been found necessary to produce charts and a beginning literature with a phonetic spelling, scientifically deduced from a dictionary study to determine which letter or diphthong was used most often for each sound. Beside the phonetically spelled word the generally accepted spelling is also printed, as is done in China to link the thousand character and phonetic systems. Others need no such elaborate plan. The Persian script can be bereft of several sparsely used letters till near the end of the post-literacy stage, at which time they are gradually introduced. Africa has the lion's share of linguistic variation and its corollary of variant and often inappropriate alphabets. The International African Institute has done much to co-ordinate orthography for the continent, and its alphabet is in practical use in more than sixty African languages. However, the attempts of the institute to concentrate on only the stronger dialects for the production of a literature may have to be modified in the interests of new readers, who need books in their own familiar tongue.

¹ The *Guatemala News*, February, 1940.

SIMPLE

Style is of the essence in reaching the newly literate. Not the style of the polished literati, but the vivid terse style of the market place. Here is a cluster of psychological principles for such writing.

1. Introduce new words slowly; otherwise the reader is disturbed and finds the going hard. Educationalists believe that in primers only one word in thirty or at most one in twenty should be new. At first perhaps one in twenty is necessary; later one in fifty may be ample. Not more than fifty individual words will make up the first six hundred. Each new word ought to be used ten times soon after its first appearance, five times within thirty lines, if possible, in order to ensure mastery. Dr. Laubach has prepared *The Story of Jesus* on these principles, with each word emphasized in black type the first time it is used. If the new word does not follow the regular phonetic spelling it is respelled phonetically above the line. At the end of each lesson a list is given of the new words which have been introduced. This scientifically prepared book of some seventy lessons is obtainable as basic material for translation.

2. Introduce only everyday words, selected from the thousand most commonly used.

3. Keep sentences short and grammatically simple, avoiding choppiness by good rhythm.

4. Keep paragraphs short, lest the reader grow discouraged or bored.

5. Keep articles and booklets short, that the reader may rejoice over accomplishment. Reading three thin books does much more for a man's pride than finishing one thick one. It costs more to publish many separate volumes, but the psychological result more than justifies expenditure.

6. Make every sentence pithy and interesting, and useful to the reader.

7. Pack in as much shrewd fun and laughter, as many proverbs

and riddles as possible. Said an African woman of a tale about the sorrows of a louse and a cockroach because people became interested in cleanliness, "It makes us laugh and then we remember."¹

"The most burning question we confront in the whole literacy campaign is where to find writers who will abandon their ideas of style and write with easy words, short sentences, short paragraphs, every sentence interesting and hooking in with the whole."²

FASCINATING

What do people want to read about? Think of yourself at a book store; how many of the titles are insignificant to you, how few reach out to catch the coat tails of your mind! The new literate is equally discerning. He wants only what he *wants*. Well, what *does* he want? Functional material, intelligent and interesting, is the only stuff of permanent appeal; this class of reader comes from practical stock and it is practical literature, that which gears into life, which he will welcome. The vital interests of the reader are, therefore, the essential guide to any writer who wishes to be popular. Even the most important facts need to be presented in personal terms, often in conversational style. Stories filled with human interest are always the most enjoyable.

How can one discover the most interesting themes? Research is being carried on at Teachers College and at the University of Chicago to answer this question; a book has appeared on *What People Like to Read*. But no one need wait for learned research; just ask the villager. At literacy conferences and among groups of students it has often been Dr. Laubach's practice to give several minutes of silence during which everyone was to write down a list of subjects interesting to new readers, and then to mark

¹ *Five Points for Africa*, by Margaret Wrong, p. 104. London, Edinburgh House Press, 1942.

² *How to Conduct a Literacy Campaign*, by Frank C. Laubach.

the one most interesting of all. First choices were then listed on the blackboard.

We spent some hours in a fascinating and hilarious exploration of what illiterates talk about most. The list those men made astonishes and sometimes shocks Americans: debt and hate of money-lenders, Gandhi, jewelry for ladies' noses and ankles, fate, cows, cooking, cow-dung for fuel, quarrels (especially of mothers and daughters), court trials, rice, pilgrimages and sacred rivers, ghosts, caste, everything about sex including birth control, riddles, sleight-of-hand and snake charming, eye disease, itch, plague, purdah, weddings, water, selling girls, markets, snake bites, gossip, drowning, taxes, mud houses, rats.¹

In Peru popular songs were found to be the best sellers; epic poems and favorite lyrics thrilled new readers in Lanao Province in the Philippines. On the Gold Coast the demand was for fiction, "for entertainment, not for edification."² Some begin at once with Bible stories, knowing early lessons stick in the memory; others, fearing that the very first lessons lose their freshness of meaning, wait to use Scripture until facility of comprehension has been acquired. The Bible Societies have been most co-operative in publishing Gospel portions and sometimes even short special selections in large type for this new reading public. Thus the Sermon on the Mount and some sections on Salvation appeared in small booklets for Iran.

The *Christian Farmer* magazine in China has a good postwar plan for compiling the *Farmers Encyclopedia*.

The plan is an attempt to build libraries in rural areas all over the country by enlisting able pens along all lines of knowledge to share the contribution of simple style writings to meet the need of rural

¹ *The Silent Billion Speak*, by Frank C. Laubach, pp. 155-56. New York, Friendship Press, 1943. (c)

² From a report written by R. H. Stopford, Principal of Achimoto College, 1943.

people in the widest and modern sense. This will divide into various categories, such as Agriculture, Religion, History, Geography, Science, Literature, Art, Music, Education, Health, so on and so forth. The editor, Dr. H. Y. Chang, has in his plan to set the first five years after the conclusion of the war to complete 20,000 copies.¹

Thousands upon thousands of books need to be written for new literates. One is aghast at the demand, and at the little as yet being done to meet it. There is no end to the subjects to be treated.

All that is written sorely needs the added fillip of attractiveness in appearance: bright covers, many pictures, well executed illustrations with bold outline and representing known objects. Paper needs to be thick enough not to show through. Lines must be far apart, and words clearly separated. In all this one must never get away from the laboratory. Everything written should be tried out on two or more new readers, to see if it really intrigues them and is within their range.

EASILY AVAILABLE

But will the new literate read it? Not unless it is dangled before him, put within reach of his pocketbook, and offered enticingly. How to get the books into the hands of the new literate is the final question. A few may reach him as gifts or prizes in contests, and in other ways.

Each year in North India there is a festival for readers only, with all sorts of awards not only in the games but also for those who have read the most books, taught the most neighbors, made the most progress in reading ability, and achieved other literary glory. In the same district all the workers keep tin trunks full of carefully arranged and graded reading material, and constantly pass it out, selling and giving away and keeping a complete register of what each reader has read over a period of months.

¹ From "Recommendations to the Christian Literature Conference in the United States, March, 1945."

It is the rule among them that there is to be talk of nothing else but reading for the first half hour every time the worker goes to a village or when a man comes to a worker. Result: reading consciousness.¹

In the early stages of a literacy campaign at least one new booklet every two months is needed. "Books are not read very quickly at first and most of them will be read by many people—read, in fact, till they are worn out. New readers will read the same book many times, until they know it almost by heart, but when this stage is reached they must be able to obtain a new book."²

An essential type of literature for the newly literate is the periodical—that weekly or monthly, for which the subscriber himself pays a nominal sum, which he receives from the postman proudly in the presence of his neighbors, and which brings into the home at regular intervals fresh and valuable reading matter. Articles should be not longer than two hundred to four hundred words. There are varying ways to provide this influx of periodical material:

1. Four-page papers, such as *The Sun* in Jamaica, using a limited vocabulary and large type, and covering many matters of adult interest, in the form of news items, poetry, folklore, letters, Bible stories.

2. Larger periodicals, such as *Jiwan* in the Punjab, which has twelve pages in at least three sized types, one for brand-new literates, one for more advanced new literates, and one almost regulation newspaper type size, so that the reader as he progresses is introduced to normal print.

3. Insets in existing periodicals. Some of the local church magazines in South India, to choose only one area, allot a page for new literates and publish in bold type news and stories of inter-

¹ Letter from Glenn B. Ogden of Fatehgarh, India, December 23, 1944.

² *Literacy for Adults in Africa*, by R. R. Young, p. 7. London, Sheldon Press, 1945. (c)

est to this special clientele. Reprints of this page are sometimes made available for wider distribution. On the other hand, sometimes new readers are discouraged by the sight of so much they are still unable to decipher.

4. Mimeographed letters "which are circulated among those who have attended reading classes and for reading aloud to illiterates. Examples of the success of this method are letters sent out by the Sudan United Mission at Gindiri, and by Miss Senior of the Methodist Mission in Sierra Leone."¹

Periodicals serve also as an organ to which the new literate can contribute, sharing with others his ideas and experience.

Another essential method of providing books is the library or reading room. Various experiments along this line are related in Chapter IX. If for the general public, libraries are indispensable, how much more for the "silent billion" now emerging. In the Philippines "even seventh grade graduates slipped back into illiteracy because they had nothing in their mountain homes to read."² What a horrible thing it would be to get these hopeful men and women to learn the skill of reading and then allow that skill to atrophy because there are no books.

Every literate church member should possess a copy of the Bible and there should be at least one Bible in each Christian home. Such was the responsibility laid upon all churches by the Bible Society of India and Ceylon at its very first meeting. For the Bible is of course the Book of surpassing importance for new readers even as for *all* readers.

WHO THEN WILL PROVIDE?

Three groups are involved in seeing that the new literates are supplied with a stream of books.

1. That elusive but powerful giant called public opinion, in

¹ "Notes on Adult Education and Literature Needs," by Margaret Wrong, January 27, 1942.

² Letter from C. C. Witmer of the Philippines.

this instance nurtured by every educated person, must be made willing and even eager that the language of the street and the aspirations of the common man take their place within the pale of literature.

2. Hordes of writers must respond to the need. How to find them, stimulate them, train them, and pay them is a major problem. It is also a local problem. This cannot be done abroad; it cannot be done by translation; it cannot be centralized for a nation; it must spring from the heart of every community in a fresh and sympathetic approach to personally experienced situations. Students should be offered opportunities to become specialists in writing and in encouraging others to write.

The first qualification that writers of this literature should have is familiarity with the environment and conditions in which the illiterates are living. This means, in nearly all cases, writers who are living in (the country) . . . There are some missionaries who can write this literature, but by and large it will be written by nationals. That does not rule the missionary out by any means. He will probably give the main drive to this program. Another qualification is that writers should be able to write in the language in which the literature is published. Translations are never quite adequate. Here again it is mostly the nationals who know the exact turn of a phrase and the precise language to use. The Evangelical Church will naturally look to its pastors to write some of this literature. There will also be young people in our churches and schools with a gift for writing and a strong motive for helping in this great work.¹

3. Adult literacy committees should devote much of their attention to this phase of adult education. The provision of a literature is not a problem which solves itself. Nor can a literature committee tackle it. The two committees should work hand in hand, for parts of their tasks are intertwined. It is the literacy specialists who know what needs to be produced and in what

¹ "Literature for New Literates," by W. Stanley Rycroft.

form, while the literature experts have the knowledge of the techniques of printing and can provide facilities for illustration, shipping, advertising, and sales. The following attempt at demarcation of responsibility was made in India in a joint session of the two committees:

It was recognized that literacy materials are not technically literature. The Adult Literacy Committee supplies the needs for primers, readers, and follow-up materials until the literacy level has been reached. Its specific work ceases when a Bible-reading community has been produced. The I.L.F. Executive Committee's special functions are concerned with Christian books on the literature level. Between these two levels of literacy and literature there is a well-defined gap; the type of books are needed which will gradually but effectively lead the new literate on to appreciation of the best volumes. This as yet largely uninvestigated field properly belongs to the literature committee, but because of its experience in preparing simply graded materials the Adult Literacy Committee is able to offer expert advice in programme-building and the service of writers acquainted with the needs. In this way the resources of the two bodies should be dovetailed.¹

One exceedingly valuable piece of work was the preparation by the students of Isabella Thoburn College of an annotated bibliography of all literacy materials in Hindi, from whatever source, classified according to the grade of readers (beginners, semiliterates, and advanced). Other areas are becoming envious enough to follow suit.

It is impossible to overstress the importance of this new phase of the total literature program. Literacy movements imply the democratization of reading, a revolution which will affect all writing; in the interests of its own character literature is perforce concerned. The reading public will double in size; in the interests of its own growth literature is excited. And the neglected

¹ From the minutes of the Joint Meeting of the Indian Literature Fund Executive and the Central Adult Literacy Committee, Nagpur, October 28, 1942.

half of the world, the "underhalf," is having its chance; to make that chance rich and full and thrilling, to make it lead forward on the road to God, reconciling the world in Christ, is the clear call to Christian literature.

If today one part of the total literature program should be emphasized more than any other, it is this provision of new books for new literates. There is no more acute and important missionary responsibility just now than what Dr. Laubach calls the "spearhead for the social and moral and spiritual uplift of three fifths of the human race." "Everybody is flooding that unthinkable vast multitude with reading—everybody except the Christian Church."¹

¹ Quoted in "The Talking Leaf," p. 34. New York, Foreign Missions Conference.



Chapter FIVE

THE GOODLY FELLOWSHIP OF AUTHORS

*A good book is the precious life blood of a master-spirit,
embalmed and treasured up on purpose to a life beyond life.*
—Milton.

NO AMOUNT OF PLANNING WILL IN ITSELF PRODUCE A GOOD BOOK. God takes a man and gives him an inner vision and fills him with restlessness till that particular message has been transmitted to paper en route to the people for whom it was intended. That's how a Christian book is born. It is the work of the Holy Spirit. And like every other gift given unto leaders of the Church it comes not easily but through travail of preparation, by hard personal effort shot through with the glory of inspiration. Eventually perhaps labor is rewarded by a sense of accomplishment, as it was for valiant Cassiodorus, that indefatigable penman at the beginning of the Dark Ages in Europe, who singlehanded was responsible for much of the preservation of learning contained in precious manuscripts. He testified:

What happy application, what praiseworthy industry, to preach unto men by means of the hand, to untie the tongues of men by means of the fingers, to bring quiet and salvation to mortals with pen and ink! Thus, though seated in one spot, the scribe traverses various lands through the dissemination of what he has written.¹

¹From "Report of the Inter-mission Literature Committee of Persia, 1935-1936."

Shortly after, Mohammed announced that "the ink of the scholar is more sacred than the blood of the martyr." And part of the reverence due Confucius is his because he is "the father of Chinese literature." "Literary men," said Carlyle, "are a perpetual priesthood."

Thackeray . . . once prayed a prayer for himself as a writer, in which he asked God "that he might never write a word inconsistent with the love of God or the love of man; that he might never propagate his own prejudices or pander to those of others; that he might always speak the truth with his pen; and that he might never be actuated by a love of greed."¹

Truly it is a noble calling. Why then the dearth, for so it is, of creative writers in the lands of the younger churches? Each land has had its genius or two; a Tilak has arisen, a Kagawa. But insistently comes the cry, how can there be developed a body of Christian writers commensurate with the opportunities of the times? Answers trickle in from here and there; if they are pieced together perhaps they will reveal a method of meeting this central responsibility for Christian literature. For the calling from God often needs to be presented by His servants; obstacles must be removed and aids prepared. There exist therefore techniques whereby talents can be unearthed and polished, made fit for the Master's use.

SEEKING WRITERS

In the search for authors, how shall we recognize the very best, the cream? How shall a writer be chosen? A mere urge to write does not qualify him; nor does being head of a press or chairman of a committee. Just what are the ideal attributes of authors, the qualities of mind and heart by which they shall be recognized?

1. A broad and deep knowledge of human nature; specifically, conversance with, comprehension of, a sympathetic attitude

¹ *Scottish Sunday School Teacher*, September, 1945.

toward, and if possible personal experience of the milieu of those for whom he writes. The best writer writes best for those whom he knows best, and in the language he knows best. This is the fundamental reason why every country longs for its own sons to take the lead. True literature springs from the experience of a people. No translation and no book with the background of foreign thought patterns can attain that basic purpose. Each national Church must produce original expression of the Christian faith and life before it can be considered to have reached maturity. Then it can share equitably in an ecumenical literature. The task of the missionary therefore is less and less to write or translate and more and more to encourage a literary career for Africans or Thai or Cubans, as the case may be. Missionary authors have done a notable work; some must yet continue. But not one note of doubt dilutes the worldwide conviction that such work must henceforth be done primarily by sons and daughters of the land.

Pursued one step further this quality of identification with those for whom one writes implies that just being a national is not sufficient. Intimate experience of the life of the group to be reached is an absolute essential. Else how can the message be from the heart?

2. Intellectual ability which can command respect, a mind neat and well trained whatever its educational status may be, the power of independent thought. A national writer must be free from the trammels of the West; he may profit from every Western contact if he knows the alchemy of making it his own. But most of all he needs to be able undismayed to pursue a fresh, definite, constructive train of thought.

3. A vivid imagination, but held in check by a sense of accuracy and fitness.

4. A sound knowledge of the subject, and a sense of urgency about it. Here talents will vary according to the matter to be treated and the keenness of the reading public. But an effective

author must be excited about what he is doing and what it may mean to the world. Excitement may transform a treatise into a vision.

5. Ability to express and interpret truths clearly, logically, sympathetically, and simply; "the capacity to take infinite pains," willingness to rewrite until perfection is attained. Forceful expression joined to simple style is the acme of literary ability and of appeal to readers. On the other hand, poor literary quality tends to chloroform interest. But the era is gone when quality was judged by impressive phrases and grammatical flourishes. High dignity and intricate phraseology yield place today to directness and informality.

6. Personal spiritual vitality, consecration, understanding of the deep things of God and of how to relate them in Christ to daily experience. And when it comes to presenting Christian doctrine the theologian must be able to rise "above sectarianism . . . and work with the great fundamental doctrines of the Church on the basis of the Church fathers and universally accepted dogmas . . . not trying to say something different . . . [but] getting across to the public just what the Church has always believed and why."¹

7. A commission from God and the touch of the Holy Spirit. "The influence of Christian books depends upon the spiritual state of the authors."²

To sum up, highly qualified and gifted nationals with a sense of mission are the hope of an adequate Christian literature. Such cannot be produced at will. Nor will they appear full fledged. The crucial task of every Christian literature committee is to build up such a body of writers. An author is born with the spark in him but it needs fanning into flame.

¹ Letter from Jens Christinsen of the Danish-Pathan Mission, Northwest Frontier Province, India.

² From an address by G. Samuel at the Second Biennial Conference of Andhra Christian Authors and Artists, India, January 7-8, 1944.

FINDING AND TRAINING WRITERS

Where shall one look for the spark? Everywhere, and first of all in schools.

Diamonds are sought by examining tons of soil. Genius is as rare as diamonds and must be discovered by examining all promising "raw material." In one respect, genius is not so much like a diamond as it is like a rare mutation in plant life; the young bud is very easily killed unless it is properly nourished.¹

School age is the age of awakening social interest, of fiery passion for causes, and by this handle the students may be laid hold of. Every class should have ample and zestful opportunity to write, not just class work but essays and poems and stories for publication. Every school needs a school magazine, in which boys and girls have the incomparable thrill of seeing for the first time their own words in print. The best contributions should be sent on for larger publication. Those young folk who have the spark and with it the will to concentrated effort should be encouraged to go on for journalistic training.

Most fields interpolate at this point that they have no school of journalism. Well! No wonder creative writing has lagged! Belatedly Christian colleges are adding journalism to their curricula; Yenching University is blazing a trail, having a full-fledged course in this subject. The time-honored study of composition takes on reality and color as it is related to what brain and pen could do to reconstruct life.

The search continues throughout the institutions of higher learning. "To find . . . nationals with ability for creative work . . . we need to have courses in the leadership training institutions for the discovery of talent and for its encouragement. This would mean the assignment of missionaries with training and ability along this line to conduct such courses."² Surely that

¹ *India Shall Be Literate*, by Frank C. Laubach, p. 166. Jubbulpore, India, Mission Press, 1940.

² Letter from Mary A. Evans of the Philippines, February 10, 1945.

would include theological seminaries, medical colleges, training schools for every type of leader. "The importance, needs, and possibilities of a well thought out literature program should be impressed upon young Brazilians being educated and trained for the ministry, teaching, and leadership in the Church."¹ "So far as theological institutions are concerned, writing of one original work might be made one of the requirements for completing the course."² The N.C.C. of India called a conference of theologians with the expectation that a joint thinking through of the theological approach to India's mind would result in a much needed theological literature.

But potential writers exist among nonstudent groups as well; these also must be ferreted out, through "as widespread encouragement as possible of simple literary effort among Christian pastors, teachers in Christian schools and colleges . . . along such lines as hymns, poems, essays on Christian themes, prayers, incidents, stories, out of which overflow may come some future creative ability."³ One is reminded that you need to have a quart of milk to get the cream. A great volume of material must be produced and published in order to discover the best.

The Committee on Cooperation in Latin America proposed to circulate among pastors, seminary students, and other potential writers an annotated outline of the desired program, describing all the projected pamphlets and books, "for it is only as a definite program of production is placed before them that there is likely to be any degree of success in discovering and stimulating potential authors."⁴

¹ Letter from H. C. Tucker, Secretary Emeritus, American Bible Society, of Rio de Janeiro, January 25, 1945.

² Letter from J. W. Sadiq, Distribution Secretary, Bombay Tract and Book Society, India, January 15, 1945.

³ Letter from W. Scott of Korea.

⁴ "Christian Literature Program for Latin America." Findings and Recommendations of the Conference on Christian Literature in Mexico, p. 69. New York, Committee on Cooperation in Latin America, 1941.

Now to return to that matter of courses in journalism. For once the cream has been skimmed it must be whipped—into shape. What provision is made for offering training to those born to write?

The Henry Martyn School of Islamics, reaching the whole of India from Aligarh, has given much careful thought to this problem and has made available a rather unique service. It invites, beseeches, that "if a man feels the urge to write for Muslims he should spend at least a period of three months at the Henry Martyn School in order that he may take the advice and help which can be given."¹ The idea is to offer background in three realms. The first is the realm of Christian theology; both missionary and national "quite generally" are inadequately equipped to express the Christian position. The second realm is knowledge of Islam and its fundamental doctrines; scores who think they have a good argument and want to publish it are actually standing on very slippery ground. The school is prepared to make good these deficiencies. Dr. J. W. Sweetman goes further in urging that "some restraining influence should be brought to bear on individuals who speak only for themselves. Churches and missions should keep a much tighter hold on the productions of those people who are in membership with them and are thus supposed to hold the doctrines for which those churches stand. Each mission and church should have a properly constituted literature committee and it should be possible for the central authority to ask prospective authors whether they have the approval of their own group or mission."² The third offer of training is in the art of writing itself, the technique of presenting ideas in a persuasive fashion. One of the serious hindrances in writing for Moslems has been the use of unacceptable phraseology; here the sharing of results of research smooths the path.

¹Letter from J. W. Sweetman, Henry Martyn School, of Aligarh, India, January 20, 1945.

²*Ibid.*

There is a fourth service offered to authors by the Henry Martyn School in the testing of manuscripts. The method employed is to publish the proposed tract in the *Bulletin* to elicit the criticism of readers, with a view to revision in the light of comments received. Unfortunately, the public does not co-operate too well; an occasional angry comment comes in, but constructive suggestions are practically nil.

In spite of that fact, this running the gauntlet before going to press is an excellent plan. Some hold that before any manuscript is published it must be tested out by submission not to the author's peers, as in the above project, but to the prospective audience. Unless it proves effective in winning the attention of a sampling of the group for whom it is written the printer should never see it. No publisher has reported that this practice is followed, yet its rightness is incontrovertible. Of course the author who holds himself strictly to the laboratory method, living among those whom he would serve and experimenting with each new idea, is in effect following the principle of testing. Dr. E. Stanley Jones spent part of each morning at the Sat Tal Ashram feeling out with the widely representative group there gathered, the validity of each presentation in his next book.

One more thing about the Henry Martyn School; it urges that a system of research scholarships be set up by the missions to enable authors to spend this valuable period of time at the school for training and group discussion. In Africa there have been established fellowships to send nationals from their own land to the School of Oriental and African Studies in London.

A college of journalism—perhaps this is the greatest need in each area. Surely a thorough course in literary work must somehow be made available to everyone, giving training in how to write, interpret, translate, in how to edit and how to publish, in how to sell and how to get folk to read. Not least among the desirable emphases is the value of a simple style.¹ *"Pilgrim's*

¹ See Appendix II.

Progress in Arabic cannot be read by the average person except with a dictionary. The Beirut Hymnbook formerly had footnotes to explain difficult words! We need to remember Spurgeon's words to a stylist student, 'Christ said "Feed my lambs," not "giraffes"!'"¹

There is one aspect of dealing with authors which needs to be jealously guarded, and that is the right to individuality. The utmost latitude should be allowed; no training at all would be preferable to regimentation. This is true with regard to style. Too often rigid canons have been artificially established by missionaries; rejection or revision, delays and restrictions on the basis of these kill the spirit.

I recall [says Dr. George Carpenter of the Congo] a small work which was adapted by an African author from an English story. It was done with much skill and vigor. Unfortunately a language committee had to be consulted, and they went through the manuscript with great thoroughness and completely robbed it of its freshness and spontaneity. It came back stilted, pedantic, and lifeless, and it was published that way.²

Freedom is equally essential with regard to content. The planning committee cannot say "we will now have a series of novels, let us find a Dickens"! No, the author who appears must follow the bent of his own gifts. Training provides the chisel and hammer but he must fashion the marble according to his own dream.

ENCOURAGING WRITERS

The ocean of training authors is as yet practically uncharted in mission lands, as the theoretical nature of much of the preceding paragraphs makes clear. But one comes into harbor and sets foot

¹ Letter from Samuel M. Zwemer, editor, the *Moslem World*, September 14, 1945.

² *Christian Action in Africa*: Report of the Church Conference on African Affairs, p. 107. New York, Foreign Missions Conference, 1942.

on good solid earth, albeit not too well explored, when one reaches the question of how to encourage those who write.

I. Access to Publication

There is no tonic like seeing what one writes actually in print. Accordingly there are all sorts of devices to publish the efforts of each new aspirant to fame. One of the best is illustrated by the plan of the editor of *The Philippine Magazine*:

Through his encouragement of Filipino authors and the publication of short stories of merit over a period of years, he rendered a distinct literary service to the nation. The short story in English became the literary form which was most successfully used and most extensively read. The work of the Filipino short story writers steadily improved until they produced stories of real literary merit. Some of them won places in the short story collections published annually in the United States.¹

A magazine in China had similar success.

The writers were frequently young students and we had stories of the great joy some of them expressed when they saw, and the neighbors in their home towns saw, their articles and names in print. Years went by and the names which had become familiar in *Christian Hope* began to appear in other papers until at one time it was estimated that one third of the regular writers for the eighteen papers then published in the provincial capital had begun their literary efforts in the church paper.²

Probably no better method of encouragement exists than for periodicals to follow such a course. Attaching young people to editorial staffs is another fruitful procedure.

If a manuscript must be rejected, tact should be exercised.

The African who is new to authorship frequently suffers extreme dejection if his work is not accepted when offered to a publisher. If,

¹ Letter from C. C. Witmer of the Philippines.

² Letter from R. O. Jolliffe of West China, October 5, 1945.

however, a careful and courteous communication is sent by the latter explaining why rejection is necessary, letters received in acknowledgment are often touching in their expression of thanks for the guidance proffered.¹

II. Contests

The International African Institute, and also some colonial governments, have arranged annual prize competitions for manuscripts in vernacular languages, and these are doing much to stimulate effort. Many manuscripts have been submitted, under the Institute actually more than four hundred manuscripts in fifty different languages, some with distinct literary value, which would be an appreciable addition to the African's library. But the project breaks down at the point of publication; prizes are awarded but it is left to the author to find means to publish his work. India's Findlay Prize Competitions plan includes publication for worthy manuscripts; here the difficulties have been unappealing subject and form, usually essays, and prizes of too small monetary value to attract men of talent. Now some provinces are stressing works of Christian fiction as suitable competition material, while it is being suggested that the award might be in the form of research books or of travel, rather than a cash sum. From Argentina comes the suggestion of offering fellowships to those who show promise, to help them study abroad.

III. Conferences

The Andhra Christian Authors and Artists Conference is a biennial affair. In 1944 twenty-five Indian and five foreign literature specialists spent two days discussing: Pictures and Their Use in Connection with Literature Work, Aesthetic Training, Value and Translation of the Writings of the Early Church Fathers, Our Postwar Literature Program, Christian Journalism,

¹ *Lovedale and Literature for the Bantu*, by R. H. W. Shepherd, p. 55. Lovedale, South Africa, Lovedale Press, 1945.

How to Create a Reading Habit Among Our Christians, The Library Movement, The Place of Drama in Christian Literature, Follow-up Material for New Literates, Distribution, and The Style and Diction of Telugu Christian Literature. These conferences have an exceedingly practical nature, and result in recommendations for implementation in the succeeding two years. They have also a deeply spiritual nature, calling "Christian authors and artists to get true inspiration through fellowship and knowledge of God."¹

Out of the deep interest of this conference in cognate subjects grew a summer school of art and drama, attended by headmasters, pastors, and teachers from eight denominations. The purpose was "to study the place of art and drama in the life and growth of the Andhra Church, to teach technical rules, to plan for the development of these arts in the Church, to arrange for training classes."² Lectures concerning dramatic art were given on Production, Acting, Composition of Lyrics, Music in Drama, Doll's Theatre; and concerning art, on Aesthetic Appreciation, Rules of Drawing, Illustration, Color, Flower Arrangement, Use of Pictures, Church and Home Decoration. Findings included plans for a refresher course for all drawing teachers in Christian schools, the inclusion of ballad singing in the next curriculum, the stimulation of the use of art and drama in evangelism.

IV. Authors' Clubs

Syria is planning for a Christian Writers' Fellowship, such as Shanghai has long enjoyed, with a view to stimulating the interest of educated youth in writing for the Christian enterprise. The plan is to meet in conference possibly twice a year "and to begin on the cell system with small and intimate groups . . .

¹From the minutes of the Second Biennial Conference of Andhra Christian Authors and Artists, India, January 7-8, 1944.

²From the minutes of Andhra Christian Council and Hyderabad State Christian Council Summer School of Art and Drama, 1944.

interconfessional and international . . . with the possibility that they might later grow into a general fellowship for the Near East."¹

A Fellowship of Andhra Christian Authors and Artists for mutual prayer, advice, and encouragement grew out of the first conference in that area. Members receive notices of books needed and of new books published; they send in their outlines of proposed books and also their manuscripts for fraternal criticism and suggestion; and they share not only at conference time but throughout the year in a sense of common mission and the practice of intercession for each other and for the written message of the Kingdom.

In the city of Bombay a regular tea for writers was established, when men of letters and others who aspire to that distinction gather informally to discuss all that concerns their profession.

Madras is the home of the famous Indian Book Club, a little group of distinguished Indian Christians who have purposed to produce needed additions to the study of the Indian heritage of the Church. Several outstanding volumes are already bringing credit to this co-operative project.

Most significantly, there is the ashram plan now in operation in China, for the translation of the Christian classics. Writers and translators spend two or three summer months together at Ching Chen San, with the sole purpose of writing. There is a strict rule of silence for three hours each morning; evenings are given to discussion of what has been produced during the day. The output has been exceedingly satisfactory.

Writers' mutual-help groups exist also in America. As described in a writer's monthly, prime objectives are to encourage writers, to create healthy rivalry, to exchange knowledge of publishers, to provide for mutual criticism. Regular meetings include reports on marketing experiences, reports on current articles of

¹ Report of the meeting on "Co-operative Work in Christian Literature in Arabic Lands," Jerusalem, January, 1945.

value to writers, and a talk followed by discussion. Sometimes papers are "anonymously offered for the criticism of the group." "A writers' club can do much—not the literary society type that spends its time in discussions of literature, however interesting, but the club whose members have come together with one intention: to publish manuscripts."¹

PROVIDING THE WHEREWITHAL

I. Time

"It is almost universally true to say that the vernacular books that are written today are written in defiance of the claims of many other duties."² "Men have filched time out of busy lives to write the books they could not do without."³ "Spare time is the very thing they are short of, and they cannot be expected to produce really good work in odd moments."⁴ What discouraging unanimity! The writer found and trained and then not free to write!

Comments on the subject are extremely interesting. A few maintain that when a gifted author is found he should be freed from every other responsibility to devote his life to literature. That plan brought rich reward in the case of the Marathi Christian poet, Narayan Vaman Tilak. While he "was engaged as a pastor or theology lecturer in the American Marathi Mission, he did not find sufficient leisure to write. But when his mission freed him from all such duties and supported him as before, giving him complete freedom to do his writing, he produced most of his great work."⁵

¹"On Writers' Clubs," by Will Faherty, in *Writer's Monthly*, September, 1945.

²"Christian Literature in India," a report by A. C. Clayton.

³*Christian Literature in Moslem Lands*, p. 187. New York, George H. Doran Co., 1923. (c)

⁴"Indian Christian Literature in the United Provinces," by W. H. Russell, in the *Indian Witness*, April 21, 1938.

⁵Letter from T. S. Stuart Smith, Convener, Malayalam Christian Literature Committee, of South India, January 23, 1945.

Unfortunately that works for only the favored few. India tried having a full-time literary man in each language area, to produce a literature; and India outgrew that idea. Now she aims at a full-time literature promoter for each area, who will stimulate others to produce. The reasons appear to be like latitudes and longitudes, running straight round the world. An indigenous Christian literature will never be produced by men set apart to write it; it must grow out of contact with life.

If full time is given there is the danger that the worker get out of touch with ordinary people and his efforts become stilted.¹

The appeal of a book is dependent not only on its content and style but on the personality of the writer as known apart from his literary works . . . the touch with life given by other work helps rather than hinders.²

Moreover, pressure, rather than leisure, produces the type of book required, the book with a message which meets a specific need, the book which never expected to be one, but which is the ripe fruit of ministry along a certain line.³

For these reasons the Nile Mission Press pursues the policy of encouraging free-lance writing.

Yet not all authors are at their best under pressure! Hence many committees are feeling that writers should be temporarily released from other tasks for a specific piece of creative literary work. Rev. Abdul Haqq, the great preacher to Moslems in the Punjab, was asked, for instance, to prepare in book form a series of lectures he had been giving, and the theological seminary where he taught agreed to release him for a stated period in order that he might fulfil this request.

The plan is a good one. It means that authors live and work like other men, and share the common life, but that when the

¹ Letter from E. B. Stilz of the Congo, November 21, 1944.

² Letter from J. R. Menzies, Nile Mission Press, of Cairo, December 30, 1944.

³ Letter from John Savage, Chairman, Evangelical Literature Committee, of Peru, January 19, 1945.

inspiration is upon them they may shut themselves up with it undisturbed. Most teachers and pastors are quite too overloaded to deal reverently with an inspiration. And they require not only quiet but access to libraries and source materials. "A man released for a time for such work will return to his regular task enriched in mind and spirit, and with a wider and more clear vision."¹ Another method is to give teachers a light schedule, with leisure to write. At all times care must be taken that men with enthusiasm for original writing be not involved overmuch in the organizational and clerical side of Christian literature.

II. Funds

Most authors find it necessary to eat and to feed their families. Therein lies one of the reasons why indigenous literature has not flourished. Literature committees, for their part, wrestle constantly with the question of proper remuneration. Four principles seem to meet with general agreement.

1. Authors should not be expected to contribute their work free. "As long as authorship is unpaid, we shall never get much further—at least in all higher types of literature."² The laborer is worthy of his hire. At the same time, no Christian book should be a "bread-and-butter manuscript." One loses inspiration when one writes for money; hence the best books come unpaid. Every author should consider his writing a sacrificial service. It should bring subsistence but not excess; be thought of less as a source of income than as a contribution to the Kingdom. Nevertheless, Christian publishers should pay amounts comparable to those offered by others; it should not be necessary for an author to support his Christian writing by secular efforts.

2. As a rule no one should be paid a salary as a full-time professional author. (Editors are, of course, an exception to this, as

¹ Letter from James D. Brown, Secretary, Christian Literature for Moslems Committee, of India, December 23, 1944.

² *Christian Literature in Moslem Lands*, p. 196. (c)

may be also translators.) Pay should be by "piece work" instead of "by the hour." Bengal relinquished the plan of a full-time literary worker for two reasons: "(a) his full salary for the several months taken to produce a book raised the cost of production disproportionately (b) a writer who might do well in one kind of book would be quite unfitted for another type."¹ The principle should not rule out engaging a writer on full time for a limited period.

3. Remuneration should be in the form of attractive honoraria or of buying the manuscript or of paying royalties. The policy at the Nile Mission Press was to pay for manuscripts produced on the initiative of the press a fair outright sum and for books published at the request of the author 5 per cent of the retail value or 10 per cent of the wholesale value of the edition. Reputable firms often provide Forms of Agreement to put such arrangements on a solid basis.

4. Payment to authors should include allowance for all legitimate incidental expenses, such as paper, translation, copyists and secretarial help, and postage. Too often those have been the little foxes which gnawed at the resources of a writer, unnoticed by the committee. Married women may need to employ additional domestic help to find time for writing; this is a legitimate expense.

III. Resource Materials

Time and money pale into insignificance beside the third great need if writers are to work with maximum efficiency—the need of the stimulation of ideas, of a mine where information can be delved for, of a treasury of resources. The provision of enrichment for the creators of a literature is a vital task. "The greatest part of a writer's time is spent in reading," said Dr. Samuel Johnson, "in order to write, a man will turn over half a library to make one book."

¹ Letter from W. E. French, Secretary, Calcutta Christian Tract and Book Society, of India, January 10, 1945.

One method of providing resource material is the building up in accessible centers of research libraries. The most likely place would seem to be in connection with some educational institution, such for example as the Newman School of Missions in Jerusalem or Union Seminary in Manila. Writers should have free access to them; possibly rooms could be set aside for uninterrupted work on a manuscript, as can be provided for at the Toronto School of Missions. *Bona fide* authors ought also to have the privilege of borrowing through the mail. Certain institutions might house specialist sections of a nationwide research library.

Two steps have been taken in this direction by the Christian Home Movement in India. The first is the suggestion to all interested colleges of a list of books which would form the Christian Home Bookshelf for study within the institution and for loan to writers within the area. The other is the gathering of still more specialized volumes in one central collection available to all in India who would produce original work in this field.

Another method is one which has now been sufficiently proven in fitful experimentation to merit scientific application everywhere. This is the provision of basic manuscripts. Every area which uses them is enthusiastic, and seeks to enlarge the plan.

Basic manuscripts have a threefold purpose. First, they may be for translation. The African Home Library series is of this type, produced and widely used in English but also made freely available for every language of Africa. The Bishop of Dornakal's books, *Christian Giving* and *Holy Matrimony*, have seen translation into many of India's tongues and might well emigrate also to other lands.

Secondly, basic manuscripts may be a suggested pattern for original work; their contents to be mulled over and to emerge garbed in local color. These may be simply in outline form; what ought to be known about co-operatives, for instance—their values, their varieties, their organization, their running? A pamphlet giving all the basic facts in well organized sequence goes

out to all fields, local writers fill in with local history, local illustrations, local atmosphere. A great body of such outlines could be most suggestively and profitably produced, each land contributing the subjects it considers of deepest concern. Perhaps they *have* been produced, but they haven't become basic manuscripts, for they are not yet common property.

Thirdly, the basic manuscript may be purely background material for the author's own thought processes. There is need of sane and informed guidance to understand the trends, for example, of national and international affairs.

There is a tremendous loss in our present independent method of working, when others have already covered the same ground. Literature specialists seem more like cooks with their treasured recipes which they will not share than like doctors and men of science who make the results of experiment world property. There is such boundless treasure of wisdom yet to be found that duplication of effort is folly.

Rev. M. P. Davis has for long advocated a salvage and research plan for India:

1. That the N.C.C. create a depository of manuscripts, a copy or two of every tract, book, or valuable article published in India (or abroad) which has a value for the Church: biography, theology, apologetics, evangelism, education, et cetera, of every language in India—and, if in the vernacular, to have an English translation also made.
2. That a loose-leaf catalogue of available materials be printed and added to annually; copies to be sent to all Christian publishers, Christian book shops, secretaries of provincial literature committees, and to private individuals who are willing to pay a nominal cost.
3. That any person desiring or asked to do any writing consult the N.C.C. depository librarian for help and advice.
4. That any writer have access to the library, but that no manuscript or book ever leave the place. Any person desiring a copy be asked to pay for having a copy made.
5. That a collection also be made of book covers and illustrations

and photographs of scenes, church buildings, peoples, medical cases, patients, outstanding leaders, pastors, converts, games, historical events, from which pictures and blocks may be made.

It is a tragedy, as I have discovered, that many valuable tracts, books, articles, and pictures are out of print and are fast disappearing and impossible to get for research work. This is a great loss to the Church for which future generations can rightly blame us who are now aware of the fact. There are copies in libraries of the West, but none here in India, where they rightly belong.

It is pathetic that I or another person should spend months preparing a manuscript when some abler authors have covered the same ground in the same or another language area. Were a copy of his manuscript or book available for consultation this duplicate effort could be avoided—or a revised and up-to-date edition could be prepared.

Combined with the book and manuscript depository there should be established a filing and clipping system of materials appearing in newspapers, church papers, or magazines, of importance to Kingdom work. This would include current events, anthropology, archeology, aspects of Indian religions, customs, superstitions, education, and others—a mine of source material for authors and historians.¹

If this sounds unattainable, just compare it with its alternative: *not* knowing what has been produced and *not* having it available! Mr. Davis has himself built up an extensive and model file of clippings, which has been utilized by many a well known author. The major difficulty, of course, is lack of funds for a fire-proof, termite-proof building and a trained librarian.

Another angle offers needed warning:

A central bureau for basic manuscripts in common interest areas would be the very best way to conserve energy and save time, *provided*: (1) that the bureau was *not* simply a post office. I absolutely refuse to read all the unnecessary and mediocre and heretical stuff that could come through such a place; (2) that the bureau had a staff of men (two at least, and as different as possible) who would

¹ Letter from M. P. Davis of Raipur, India, January 6, 1945.

... (guarantee that) (a) a tract or book is needed on the particular subject, and (b) the manuscript they recommend is free from obvious heretical statements or obsolete useless argumentation. In (a) they should tell the writer what earlier work they have in mind; in (b) they should point out precisely what is wrong . . . If this bureau functioned as an information office also, it would be of great help. Say I want something authentic for a tract about our Lord's second coming. I want to get it across not pre- or post- but in relation to Islam. I ought to be able to write to such a bureau and get a "basic" manuscript that could guide me in putting it across in Pushtu or if there is none, an encouragement to write one and send it to them for criticism.¹

In whatever form for filing and circulating it may finally be worked out and with whatever safeguards and limitations, the central bureau idea has several spheres in which to function.

1. Within a country. This is already being carried out to some extent in both Africa and India. Wherever more than one language is spoken within a nation the plan can serve. One promising plan would require that each application for subsidy for a vernacular book be accompanied by a digest in English of that book. One copy of the outline would be filed; others would be circularized to various language areas. Anyone interested could request a complete English version for translation.

2. Within a common language group. Arabic is the most obvious case in point, paralleled by Spanish. National boundaries should not hold a book; it should overflow to every place where folk can understand it. The International Committee on Christian Literature for Africa makes known to Portuguese-speaking Africa books published in Lisbon; Brazil wants the same books. Quebec sends books to Madagascar and Algeria; a French volume of family prayers published in Toronto is of interest in the Cameroun. The Philippines and Spanish Guinea inquire about the Spanish pamphlets of the Committee on Cooperation

¹ Letter from Jens Christinsen, N.W.F.P., India.

in Latin America. Trinidad needs material in Hindustani. Here are cords of drawing together which we dare not neglect.

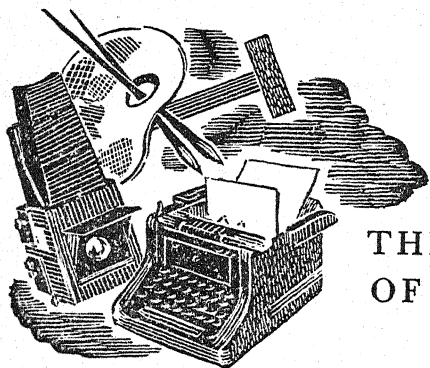
3. Within a common interest group. Homemakers are an illustration of one type of group; Christian Home materials are being shared from China to India, from India to Africa, and elsewhere. A book on this subject for study by the Church in Iran is of deep interest to workers in every land. The second type of group is illustrated by Islam. The Moslem world wants a central depository for all literature of value to Moslems, next a center in each Moslem country to which a copy of each manuscript would be sent, then digests circulated to all workers.

4. For the world. Not all, but much of what is produced in any land is of value for the Christian movement in every land. This has been proven by the service of the Agricultural Missions Foundation, through which there has been a sharing of experience and a cross-fertilization of thought around the world. Nothing less than a world bureau for materials of world interest will serve the world need of an ecumenical literature.

THE URGE

The Bishop of Dornakal once raised the question of "why people have the urge to write as illustrated in the Scriptures. Some, like the prophets, were irresistibly impelled by the 'Word of the Lord.' Others wrote letters, passing on their own spiritual experiences. Some, observing God's hand in history, wrote to interpret it and to teach lessons for their own day. Still others again produced compilations, or made use of their literary gifts to express spiritual truths. All these methods are of value, and all come of God; but there is one thing needful: literary gifts must never be used for self-display or financial gain; they must be used for God's glory, and must be the fruit of fellowship with a knowledge of God."¹

¹ Minutes, the Second Biennial Conference of Andhra Christian Authors and Artists, January 7-8, 1944.



Chapter SIX

THE ADVENTURE OF PUBLICATION

Some said, "John, print it"; others said, "Not so." Some said, "It might do good"; others said, "No."—John Bunyan.

The character and conduct of the Christian community of the next generation depends very largely on how the . . . Societies use the men and women who can write and the printing presses for which they wrote.—Bishop Azariah.

WRITING IS AN ART. NO LESS IS PUBLISHING AN ART. TOO MANY discuss the publisher as a mere business agency, a middleman removed from creativity, the mechanical power behind the throne of genius. Such a conception is a token of ignorance! For the Christian publisher, individual or agent or committee, is a vital part of the whole venture of faith in producing a literature to be used of God. Literally speaking, the publisher perhaps ventures more than anyone else! Therefore he must have his wits clearly about him. Like the planning group and like the author, his path is both marked by definite techniques and illuminated by genius. Moreover, he develops a "sixth sense," the sense of the soundness of a piece of literature. The successful publisher of a Christian literature walks with acumen, yes, but also with vision and in faith. As a matter of fact, the appearance and character of the accumulated body of literature depend directly upon the publisher.

WHO IS THE PUBLISHER?

It's an open field; anybody can publish. The only prerequisite is a bit of capital. At least five general types of publishing agencies are to be found in the principal mission fields. It should be noted that in addition to these, large educational publishing houses of good reputation are proving useful allies to religious publishers in the production of educational and general literature.

1. The specialist society, such as the Bible Societies, the C.L.S., the S.P.C.K., the Tract Societies, the Scripture Gift Mission, and others. A large working capital makes it possible for some of these bodies not only to publish their own materials but also to undertake commercial jobs for churches and missions, while their wide experience of production and marketing and their facilities for advertisement make such a procedure extremely advisable.

2. An individual businessman. An example is the Punjab Religious Book Society in Lahore, where an eminently successful Christian literature program is carried forward largely on the initiative and with the capital of one family, although a co-operative committee advises on many aspects of the plans.

3. A church or mission press. The Baptist Mission Press in Rangoon, with its tremendous volume of business, has functioned in the dual capacity of publisher and printer. In Beirut, on the contrary, it is felt that "the mission publication program is best headed up by a special publication committee . . . and with a budget of its own at the disposal of its executive secretary. Under this set-up our press is no more than the instrument of the publication committee, enabling it to implement its plans."¹

4. A literature committee. The planning committee often acts as its own publisher. An obvious example is in the case of adult literacy committees, which themselves underwrite the risk in-

¹ Letter from R. C. Byerly, Executive Secretary, Publications Department, American Press, of Beirut, January 4, 1945.

volved in their peculiar type of publication. (Often governments have undertaken publication of charts and primers for the Christian literacy committees.) N.C.C.'s, mission committees, even interested individuals, occasionally act as publishers. But usually the committee merely brings the manuscript to the point of publication. "We receive each manuscript which is submitted to us and revise it as to its message, suitability, and literary value. If the committee votes unanimously for its publication, after each member has had opportunity to examine it, we secure an estimate for its publication."¹

5. A bookshop. The Union Bookshop at Leopoldville, for instance, being "the natural distributing agency for such literature as circulates beyond the bounds of one mission or one local area, more and more finds it necessary to contract for the printing of entire editions"² and thus is rapidly becoming a publishing agency. *La Aurora* in Buenos Aires and *Casa Unida* in Mexico are two outstanding examples of union bookstores which are also publishers.

Increasingly, however, Christian publishing is a co-operative affair. Puerto Rico is an outstanding example of complete unity in the book business. Briefly outlined, the story of the Co-operative Publishing Enterprise of six Evangelical denominations there is as follows.

Puerto Rico Evangélico, the common mission paper, published twice a month, was founded in 1912. The purpose was to establish an interdenominational paper in which the denominations then forming the Federation of Evangelical Churches would co-operate. The movement began with Presbyterians, Congregationalists, and United Brethren, but later on, before 1916, the Disciples, Baptists, Christians, and Methodists joined it. Soon after, consideration was given to plans

¹ Letter from John Savage, Chairman, Evangelical Literature Committee, of Peru, January 19, 1945.

² "Project for a Central Mission Press for Congo," by G. W. Carpenter, August 3, 1944.

for enlargement, and in 1920 a program was formulated which would provide for expansion. According to this each denomination was to furnish a stipulated amount of money payable over a period of five years. A lot was purchased in 1924 and our building was erected and occupied in 1926. This provided a house for the printing plant and bookstore. The capital of the enterprise has fluctuated between \$40,000 and \$45,000.

The depository of books was set up at least ten years earlier with \$300, the sum of \$50 furnished by each of the larger denominations, and \$25 each from the two smaller denominations. Later on the depository of the American Bible Society was entrusted to *Puerto Rico Evangélico*. Some years later, probably in 1924, a bookstore was opened on Marina Street, Ponce, in a rented building and continued there until our own building was erected.

We were always careful about over-reaching financially. When we purchased our lot at a cost of \$6,000, we borrowed \$2,000, but we had pledges from the co-operating denominations to more than cover that amount. Later on when we needed a second linotype we again borrowed money, some \$3,000, . . . and installed a machine. This loan was liquidated with profits from the plant. Our profits were small, but all bills were paid promptly and we maintained a good credit.

The assets of the enterprise are held as follows: Baptists, Methodists, and Presbyterians, 20% each; United Brethren, 13%; Congregationalists, originally 10%, but 18½% since the union of that body with the Christian Church; Disciples 8½%.¹

Such a comprehensive arrangement puts publishing right where it should be, in the closest possible relationship with every other phase of the literature program. The publisher and the planning committee obviously need to see eye to eye. The publisher can very helpfully guide the author, who supplies the raw material. The publisher's right hand is the printer, who may be made or broken by the contracts he is granted. The publisher cannot exist without the distributor, with whom matters of dis-

¹ Letter from Philo W. Drury, connected with the *Puerto Rico Evangélico* for twenty-eight years, July, 1945.

count and subsidy must be settled, and through whom prepublication orders are placed. It looks as though the publisher were the central span of the bridge from an idea on the one side to the public on the other. Sometimes his relationships appear to be like the rope trick, balancing the span in mid air! But Puerto Rico symbolizes those lands where the publisher works in harmoniously with production on the one hand and distribution on the other.

Again the North India scheme of co-ordination comes to mind, where three major publishers agreed to combine in planning, producing, and distributing, each one taking specific responsibility for one phase of the program.

That raises the question whether as missions return to such a land as Korea there will be restored three agencies, the Christian Literature Society, the Presbyterians, and the Methodists, or whether some plan of amalgamation, already advocated as feasible and advisable, will be agreed upon. Tambaram's plea is the kind of shoe that fits so many feet that the enterprise would seem to be a centipede.

"We go straight to the heart of the publication problem when we suggest that a careful evaluation be made of existing resources in each country—the work done by, and the financial position of, all existing publishing agencies and presses. Where there is overlapping, steps should be taken to co-ordinate work, and if possible to release capital for work in more backward areas."¹ And then, "a long range policy should be developed in each field, looking to the use of all publishing facilities on a co-operative basis so as to serve the entire field to the best advantage."²

It must be remembered, however, that if one publishing

¹ *The World Mission of the Church: Findings and Recommendations of the International Missionary Council, Tambaram, Madras, India, 1938*, pp. 88-89. New York, International Missionary Council, 1939.

² *Christian Action in Africa: Report of the Church Conference on African Affairs*, p. 166. New York, Foreign Missions Conference, 1942.

agency is to serve a whole area—and the values of this from the financial standpoint alone are obvious—that agency must be willing to meet all the needs of every section of its constituency. Some Tract Societies have inherited a charter severely limiting the field of action; and some have demonstrated that a well-worded amendment or two can make them more useful servants of the ecumenical Church.

Japan felt strongly that too much centralization of the publishing agency “will not be in the best interests of Christian literature. While it is necessary to have such organs as the Christian Literature Society and the literature committee of the National Christian Council, to see that the main current of Christian literature is kept flowing, the field must be left open for any new and independent attempts. Furthermore, the secular publishing houses must not be made to feel they are excluded from Christian publication. They have rendered valuable services to the cause of Christian literature.”¹

In the same vein the recent survey in India reached the following conclusion:

It appears that the ideal situation for a large area is for two or more agencies to be working in co-operation, with the Provincial Literature Committee acting as both a publishing and a co-ordinating agency. There are certain dangers likely to arise in the too close control of the Christian publishing of an area by one agency. It is, for example, easily possible that if only one agency is operating in a given area, publications which do not meet the particular preferences of its governing committee may not be published, regardless of their worth or desirability. Again, it sometimes happens that certain writers are stimulated to their best efforts by one agency more than by another.

Nevertheless, though it seems to be desirable for two or more agencies to be at work in any given area, their work should be correlated so that overlapping and duplication are avoided, and so that

¹ *The Life of the Church*, Vol. IV of the Madras Series, p. 297. New York, International Missionary Council, 1939.

the maximum results are achieved . . . work toward the co-ordination of all agencies . . . rather than toward monopoly or domination by one.¹

One other trend is evident and that is the closer association with indigenous churches recommended at Jerusalem.² Policies, programs, subsidies, are more and more determined autonomously in the land affected; the old way of detailed control from London or New York is happily dying out as the younger churches assume responsibility for their own development.

The most careful functioning plan concerns the United Christian Publishers of China, whose articles of agreement, drawn up in September, 1942, are as follows:

WE, *The Association Press*, *The Canadian Mission Press*, *The Christian Farmer*, and *The Christian Literature Society*, recognizing our common interests and common problems, and recognizing the necessity for the maximum degree of co-operation compatible with independence and freedom of action within our individual societies, have agreed on the following basis to pool our resources in our common task of producing and distributing Christian literature, especially during this emergency period, and as long thereafter as may be thought desirable.

1. Uniting our efforts one with another we will carry on our various activities as publishers through one united staff committee, which committee will be the administrative body, responsible directly to the boards of directors of the co-operating societies.

2. Each board of directors of the co-operating societies will appoint members to the staff committee, will be responsible for their respective full salaries and will delegate to them the duty and the power to act in:

¹ *Church and Mission Presses and Christian Publishing Agencies in India*, by L. A. Crain. Lucknow, Methodist Publishing House, 1944.

² *The Relation between the Younger and the Older Churches*, Vol. III of the Jerusalem Meeting of the International Missionary Council, 1928, p. 161. New York, International Missionary Council, 1928.

- a. the acceptance and publication of new manuscripts
 - b. the choice and publication of reprints
 - c. the publication of periodicals
 - d. all matters pertaining to distribution
 - e. the administration of all funds entrusted to the U.C.P.
 - f. the appeal for funds, and
 - g. the preparation of budgets and reports to be submitted to the co-operating societies.
3. Members of the staff committee will be those:
- a. who are appointed by the boards of directors of the co-operating societies
 - b. whose salaries are paid through those boards, and
 - c. who are giving full time to the work of the United Christian Publishers, or not less than approximately half time
 - (1) in editorial work, or
 - (2) as heads of administrative departments.
4. Staff members will be allocated by the staff committee to specific departments and specific work in conformity with the wishes and with the approval of their sending organizations.
5. Books will be published under the name of the United Christian Publishers, with the names of all the co-operating agencies in subsidiary position.
6. The co-operating societies will give to the United Christian Publishers the rights to reprint any or all of their publications, or to carry on their magazines, except such as may be specifically reserved from this agreement. The co-operating societies will not publish any books under their own names during the terms of this agreement, except such as the United Christian Publishers do not desire to publish under their name, or books of a special nature with the approval of the United Christian Publishers, or in circumstances under which it is practically impossible to consult with the U.C.P.
7. Manuscripts may be presented direct to the United Christian Publishers, in which case the rights are vested in the U.C.P. Or they may be presented through one of the co-operating societies, in which case the rights are vested in the U.C.P. during the term of this agreement, after which they will return to the society offering the manuscript. There will be a notation in each book issued to the effect that "The

copyright of this book belongs to ——." The rights to books reprinted by the U.C.P. and to periodicals taken over by them, will eventually return to the original publishers.

8. Where there is a reliable source of income for the publication of a book or periodical, or for a particular purpose connected with distribution or administration, the society concerned will pay this income to the United Christian Publishers, to be administered by them to the fulfilment of such purpose. In such cases the income from sales will go into a revolving fund which will revert to the society providing it. The U.C.P. will finance publications for which no such special provision is made.

9. The Canadian Mission Press will place at the disposal of the United Christian Publishers their bookroom, godown, and shipping facilities. The printing department of the C.M.P. will continue to function as a separate organization, the U.C.P. taking no responsibility or part in its finance and management. Persons formerly employed by individual societies who because of this agreement come under the employ of the U.C.P. but who continue to discharge the same duties as before will receive their salaries through the U.C.P. from the society previously employing them. Persons employed to fill new positions in the work of the U.C.P. will receive their salaries from funds provided by the U.C.P.

10. The possibility of having printing done and opening distribution centers in other parts of China will be explored.

11. Other Christian publishers will be invited to join the United Christian Publishers.

RESPONSIBILITIES OF A PUBLISHER

Whether or not the publisher is involved at the stage of planning described in Chapter III—and certainly every planning committee ought to contain representatives of every publishing agency in the area—he has certain responsibilities squarely at his door, once the manuscript is in hand. To meet these he maintains a professionally qualified staff, and increasingly that staff consists of nationals. In many cases the co-operating bodies contribute a member of staff with salary; for instance, several boards

and churches make a personnel contribution to the staff of the C.L.S. in China.

1. Standards of content and style must be set. On the Gold Coast the Education Department examines every vernacular book intended for school use, having regard to orthography, method, quality of the writing, facts concerning tribal custom or history. It may be literature committees which deal with this important aspect, but even then the publisher is morally responsible.

The C.L.S. of China has a Publications Committee composed of some members of the editorial staff and "some from various branches of the Christian movement who by training and spirit are prepared to co-operate in the selection of good manuscripts. The committee has organized six subcommittees representing six distinctive types of literature. These committees have the following special interests: Biblical Literature, Church History and Biography, Literature for Women and Children, Religious Education (including textbooks), Philosophy and Religion, and Devotional and Practical Literature. The members of the subcommittees are chosen from those who are qualified in that particular field of literature. As soon as a manuscript comes in it is referred to a subcommittee for examination and report. The subcommittee is asked to report on (1) the *need* for the new work in the light of literature already published by the C.L.S. or other societies, (2) the *value* of the manuscript from the standpoint of content and treatment of the subject, and (3) the *style* of the Chinese text. Blanks for reporting the information needed or desired are given to the members of the subcommittees or to others who are asked to evaluate the manuscripts."¹ But with all that scrupulous care about manuscripts it is good to have the same article remind one that everything submitted is a "pet child" of the author, and comes with a prayer for usefulness. That balance between appreciation of individual effort and essential standards of good writing is the test of a discerning publisher.

¹ *A Link*, Christian Literature Society for China, January, 1935.

2. Decency and order must be observed. The Near East Conference of publishing houses, recognizing the fact that in certain lands there is as yet no copyright law, appended a minute recommending "that Christian publishers, though not legally bound to do so, should respect copyright."¹

3. Standards of appearance affecting format, typographical style, and make-up must be established. Overcrowded and monotonous pages have little appeal. Print, paper, binding, format must be such as to accomplish two things: to compete successfully with the product of secular firms, and to "adorn the Gospel." The record in Iran is worth study in this connection: "The best presses possible have been made use of . . . the result is that the committee has been able to set a high standard of accuracy, proper punctuation, typography, and the use of illustrations to the whole of Persia. . . . The committee has felt that even the humblest leaflet, for the honor of Jesus Christ, should not contain a single misprint and should be fully legible and attractive."²

4. Possibilities of improvement ought to be recognized. Introducing new types of format is the publisher's job; so is alertness to possible public interest in the sort of booklet the Student Christian Movement publishes, or the Oxford University Press pamphlets on world affairs, and similar popular styles. Here the African Home Library and the *Great Ideas* pamphlets of the C.C.L.A. are blazing trails. Even the picture strip is used for Bible lessons in America, since "religious publishers are continually turning secular techniques into useful media of Christian ministry."³

Still more radical departures are the opportunities which come knocking at a publisher's door to undertake books for new literates or other ventures for the good of the Church, ventures

¹"Co-operative Work in Christian Literature in Arabic Lands," Finding 19, January, 1945.

²"Christian Literature in Persia from 1925 to 1931."

³The *Protestant Voice*, October 26, 1945.

which may look like financial gambles or even sure losses, and yet which are breaths of fresh wind for the Christian community.

"Learning," said Thomas Fuller three centuries ago, "hath gained most by those books by which the printer hath lost." Here's another precarious balance to be maintained, that between good solid investments like hymnals and the sinking of capital in publications which are slow moving, will never be self-supporting, and yet are desperately needed. Maybe publishers are tightrope walkers!

5. The distinctively religious purpose must be kept primary. Of so many so-called Christian publishers can it be said that "the interests and time of those responsible are so taken up with commercial business that neither time nor funds are available for the production of evangelical literature," that there is no need to localize that quotation. It's a fine thing to print readers for governments; one great Christian publisher began as "The Christian Schoolbook Society"! But when books needed by the Church must be postponed or refused, when no forward looking program of production for evangelism is at the heart of the business, the business is dead. Its role cannot be merely to bring in funds for its society; heart and soul everybody concerned must be interested first, last, and always in providing those books which shall present the Lord our Savior to His own and to those of other folds.

6. And, last purely because it is so important as to demand a new heading, beauty must be sought.

THE ART OF ILLUSTRATION

"One picture is worth a thousand words," the proverb has it. But pictures and color in Christian literature are only now coming into their own. The age of "visualization" has something to do with this acceleration, although retardation had many just causes: lack of equipment to make books, the limitations of

Western art conceptions, the geography of dress, the ancient antipathy of Islam to figures, and possibly the love of preaching with many words and the failure to grasp childlikeness. Despite all the good reasons, alas that it could ever be said that "were this publication livelier in its color scheme it would be much more attractive."¹ What a discerning criticism of at least 50 per cent of all Christian books and magazines! They have been sadly described as "dowdy, dull, or gloomy in the extreme!"²

Now with the current realization—foreshadowed indeed by such publications as the Blackstone tracts—that religion is worthily served by color and attractiveness, Christian literature is appearing in better garb. The bright covers and clever line drawings on the second edition of the Christian Home Series of the C.C.L.A. have made that edition vastly more appealing than the first. A certain Spanish book lay on the shelves till worm-eaten; the identical book under a livelier title and with a bright colored cover became an excellent seller!³ The *Treasure Chest* covers and illustrations are among its best selling points. And even a book of sermons has its atmosphere improved by good paper, fine lettering, and maybe a border or two! Attractive binding does not imply expensive binding.

Every publisher ought to spend some hours each month watching people thumb over the contents of a bookstall; he would promptly attach an artist to his staff. The Society for Promoting Christian Knowledge has been a pioneer in emphasizing pictures, separate, framed, or bound, and attractive children's books. So have others; but to date there is but a drop of color in a bucket of drabness.

¹ Letter from Julio D. Postigo of Santo Domingo, January 17, 1945.

² Letter from K. M. Chamen, Assistant Secretary, Society for Promoting Christian Knowledge of India, January 4, 1945.

³ "Christian Literature Program for Latin America." Findings and Recommendations of the Conference on Christian Literature in Mexico, p. 73. New York, Committee on Cooperation in Latin America, 1941.

Greater attention needs to be paid to book covers. The poor and uneducated are found to have a special liking for covers in the bright "sun" colors, red, orange, and yellow, also the vivid green of paddy. . . . Much can be done under the supervision of an artistic hand and eye, to produce a cover attractive to the buyer, without increasing the price.¹

Two avenues are being explored. Where shall one find artists? Only indigenous art will satisfy the need. The delightful Chinese pictures produced for various aspects of the Christianizing the Home movement, the intricate and pleasing designs used in several lands to decorate courtyards and garments—these prove that the skill exists if we can draw it out. And the Church universal will be far richer. Valuable suggestions appear in the plan for mass education for Africa:

It is evident that the greatest care will have to be taken to foster art which is true to its real springs of inspiration, and not a spurious imitation of western techniques nor something to catch the eye of passing tourists. It is to be hoped that somewhere in the mass education personnel will be some person or persons qualified to advise on these very delicate and highly skilled matters. Such an "art director" should be able to build up round him a group of artists working in different media, whom he could train in artistic appreciation and criticism. . . . Part of the work of these art directors would be the fostering of competitions and exhibits for the whole community and also the discovery of artists of outstanding ability.²

Possibly that is the scale on which the matter of indigenous Christian art should be approached, a national school of art. But meanwhile, students in all schools can be watched for ability and the whole Christian community scoured for those who have skill with a paint brush or a bit of soft lead. The Andhra Sum-

¹"The Distribution of Christian Literature," by K. M. Chamen, in the *National Christian Council Review*, India, November, 1941.

²*Mass Education in African Society*, Colonial No. 186, p. 50. Used by permission of the Controller of His Britannic Majesty's Stationary Office. (c)

mer School of Art and Drama, described above, may accomplish just this.

The rise of artists is of course unpredictable, though conditions can be made favorable. But the sharing of what does exist can be undertaken immediately. The *Treasure Chest* makes its blocks available to any Christian publisher who wants to borrow them, on the basis of payment of transportation costs; so does the Sind Christian Literature Committee with a series of cover designs; so does the C.L.S. Madras, which employs whole-time artists, has its own block-making department, and compiles a loose-leaf catalogue of cuts. The Bookshop at Leopoldville has sets of cuts to accompany basic manuscripts, and makes these available for loan to any mission press; "The Bookshop is endeavoring to build up a library of such sets of cuts, and several presses in Congo are co-operating in sharing their cuts on a loan basis."¹ A specific example of this kind of service is the beautiful book in Marathi giving one sentence of the Apostle's Creed in large type on each page, with a full-size Indian illustration opposite. These blocks are obtainable for reproduction from the original publisher, the Bombay Tract and Book Society.

The above are all individual ventures. Now there is envisaged the establishment of an all-India central bureau for blocks. This will necessitate cataloguing, filing, advertising, shipping, keeping in touch with all publishers—an ambitious program with endless possibilities for making Christian literature look alive.

In every country only a few agencies are equipped to make blocks, and by no means all presses can lithograph or do color work. Another ramification of co-operation will therefore be the provision in bulk of already printed pictures for insertion in books printed at the smaller presses. A children's life of Christ gotten out by the S.P.C.K. in South India was made possible by the shipment of Elsie Anna Wood pictures published in London. The Near East Christian publishers are requesting "the Edin-

¹ *Christian Action in Africa*, p. 102.

burgh House Literature Committee and the Representative Committee for Literacy and Christian Literature to find block specialists who will obtain the loan of clichés or electros at cheap rates.”¹

Obviously this will be a world business! And training will be needed everywhere not only in creative illustration but in the techniques of making cuts from photographic or original sources and of publishing the same by all the varied modern processes.

PAYING FOR PUBLICATION

The publisher's adventure is only well begun when a manuscript has been accepted and its printing arranged. A dozen questions immediately arise, each demanding sagacity born of experience. The majority of these concern finance. Of the principles involved there can be no question, but policies are live problems for debate.

WHAT SHOULD BE INCLUDED IN VALID PUBLISHING COSTS? An answer from China mentions “printing, paper, royalties, and all overhead expenses of the business department such as rent, light, telephone, heat, salaries of printing manager and salesmen, as well as wrapping and shipping charges. The exception to this was the salary of the missionary if one were engaged in that department.”² Occasionally block-making has to be added. The bookkeeping should show all of these items, and also any missionary salary, entered in both credits and debits, to give a fair assessment of the business assets and liabilities.

WHAT SIZE EDITION SHOULD BE UNDERTAKEN? An estimate made in Africa of the minimum economic unit for a vernacular literature without subsidy arrived at the figure of 200,000 constituency in some areas and 500,000 or 1,000,000 in others, varying with the economic status.³ But it is less the number of individuals

¹ “Co-operative Work in Christian Literature in Arabic Lands,” Finding 14.

² Letter from Y. T. Wu, United Christian Publishers, February 13, 1945.

³ *An African Survey*, by Lord Malcolm Hailey, p. 98. Toronto, Oxford University Press, 1938. (c)

than of households with literate members which is to be taken into account in determining size of edition. In Madagascar a best seller will probably run through 800 copies in the year, while theological works may average an annual sale of 60 to 70, requiring a decade to sell out an edition.¹ The languages of India bring a similar limitation; for many of them an edition of 2,000 takes five years to get into circulation. Three thousand is a very large printing for an evangelical book in Brazil. Even the C.C.L.A. books are usually published in editions of 2,000.

The obvious result is that the price of production per unit is higher than it would be with larger sales, and requires either a higher retail rate or a heavier subsidy. The temptation is therefore to publish larger editions than the trade will vindicate, and ten or twenty years later to write off a heavy loss. "An edition should not be too large, should sell at a close margin but with some hope of moving fast and paying either for a next edition or a new effort."² Some volumes are necessarily slow moving and tie up capital; it is necessary to balance these by some quick-selling books.

HOW SHALL SUBSIDIES BE MANAGED? The Madras Conference termed the granting of subsidy by the Church to the needed literature for the Christian movement "payment for the advertising of her glorious Gospel."³ There is general agreement that for certain types of books, such as evangelistic material, Bible dictionaries, commentaries, church histories, magazines, and practically all materials for readers in the lowest income brackets, subsidy will be required for many years to come. The purpose is well expressed as follows:

In order to carry out successfully a Christian literature program, financial help—subsidies—at the outset are definitely indispensable

¹ *The Life of the Church*, Vol. IV of the Madras Series, p. 351.

² Letter from H. J. Harwood, Manager, Lucknow Press, of India.

³ *The World Mission of the Church*, p. 89.

on the principle that (1) the printing press, whether denominational or otherwise, has to meet the payroll of its employees; and (2) as in the Bible Society's well-tried experience, the literature once produced must be made accessible in price to the people for whom it is intended. It seems to me that this aspect of "accessibility" applies not only to the simple types of literature planned for the masses, but also to books produced for the better educated, or intellectuals, so-called. We must develop in them an interest in such literature.

This whole field of Christian literature is a comparatively new one in Brazil, and if we are to cultivate a lasting desire for it among the Christian constituency, and among the multitudes that will be won into it as the years go by, we must invest our thought in the building of suitable programs, and our money in subsidizing the continuous production of Christian literature until that point is reached when the steady permanent demand (as the result of widespread interest definitely developed in such literature) will not only more than cover the expense of all production but assist in meeting the deficits occasioned by the extension of literature programs, and by new experiments along new lines within the field. Our aim, of course, should be to make that gap of time as short as possible; but I believe it definitely should be taken into consideration and planned for.¹

At the same time the question arises as to how people whose literature is subsidized will eventually learn to pay cost price. Will popular acceptance of low-priced books react against eventual self-support? At least one committee is gradually increasing the price of publications, in part to meet this psychological problem.

A moot question is whether subsidy should be given only to first editions or also to reprints. The I.L.F. has made it a policy not to grant aid to reprints; this has wrought hardship for many a book of which a small exploratory first edition has proven the popularity. But the practice is based on an assumption accepted also by the C.L.S. in Korea, that it is wise to guarantee "the re-

¹ Letter from Charles W. Turner, Executive Secretary, Bible Society of Rio de Janeiro, December 26, 1944.

issue of fresh editions of subsidized books by means of income from sales in preference to dissipating the subsidy by sales at exceedingly low prices.”¹ *La Aurora* in Buenos Aires follows the same procedure.

Some of the juggling ability of publishers—or possibly it’s just the lack of bookkeeping—or not letting the right hand know what the left is doing—has been evinced in the securing of two or three partial subsidies from as many sources for the same publication. To be sure, these merely supplement each other and do not really overlap, but for the sake of accuracy every application for grant should state plainly what other resources are available. The most detailed application form is perhaps that used by the I.L.F., giving a synopsis of the book, describing its format, size, pages, illustrations, and other features, itemizing the publisher’s estimate of cost, listing expenses of discount, free copies, and other costs, estimating sales returns, and finally requesting the subsidy deduced from these figures. No request unaccompanied by this form is eligible for consideration.

Two major grounds of objection to subsidy have been presented. First, that those promoting their own peculiar views offer subsidy for only their own books. That is a sin of commission, of prejudice, if you will, against freedom of speech. The second is a sin of omission: “Publications ought to be supported either by sales to the public or by a body of Christians who will use the book or tract either by buying and distributing it or by contributing to the cost and using it in their work. There are too many examples of books which being subsidized have been published and have remained in the publisher’s store.”² For that reason some strongly assert that subsidies should be granted only in the form of increasing discounts on actual sales.

In summary, a list is given of the “forms of subsidy which have proved satisfactory:

¹Letter from Gerald Bonwick, Christian Literature Society, of Korea.

²Letter from J. R. Menzies, Nile Mission Press, of Cairo, December 30, 1944.

1. Grant toward cost of composition and printing.
2. Firm order in advance for part of an edition.
3. Paying author's fee, cost of translation, typing manuscript, et cetera.
4. Paying artist's fee for illustrations and the cost of making blocks.
5. For small book concerns without adequate capital, meeting some of the costs of local distribution, such as carriage from the coast in order that books can be sold at the published English price all over the country."¹

WHAT SHALL BE THE DISCOUNT TO THE TRADE? Korea's C.L.S. granted 25% discount plus cost of packing and freight to destination to all booksellers and colporteurs. *La Aurora* gives dealers a 30% discount on the retail trade. The Near East publishers, seeking to agree on a uniform discount policy, suggest 33½% as between themselves and 25% to outside firms. Further ideas will be discussed under distribution policies, Chapter VIII.

WHAT SHALL BE THE RETAIL PRICE? Surely here the trumpet gives an uncertain voice, a whole medley of answers!

How is the price set? "must be sold either at cost or below cost"—"publication costs should be covered by sales"—"the retail price is roughly twice the cost of printing"—"pricing should be 50% over publication costs"—"fix at double the amount of the printing cost and then grant discount"—"should be self-supporting"—"must keep price very low and have high subsidy." One standard rather universally applied to popular books is that Christian publications should "sell at about the same rate per page as similar books in secular bookstores." But that rule cannot apply to many other types of books. Who can resolve this din of disagreement?

Must the price always be charged? The controversy between free distribution and selling remains unabated. "People ought

¹ "Report on Literacy and Adult Education in the Gold Coast," by Margaret Wrong, Mimcograph, 1945. Appendix C.

to learn to pay for what they get"—"a purchased article takes on more value"—"a small price should be charged, but only enough to insure careful use"—"we must give away thousands"—"even pay the wholesale purchasers for cost of distribution"—"the charge has surprisingly little effect on sales." Again, no one clear note of wisdom emerges; the war's purchase of waste paper made many more cautious, but that was inconclusive.

What then should be printed on the cover? Nothing, leaving distributors free to take as much or as little as they will? The answer to that is obviously that agents must be carefully trained to ethical standards. A low price, giving the purchaser the impression that books are cheap in comparison with other merchandise? The cost price, attesting the value of the volume but making the man who buys it at a subsidized reduction feel that shrewd bargaining is wonderful and that fixed prices always lie? Is it possible to print the actual cost price with a note that Christian friends are undertaking to meet part of that price? No answer comes, except that of the Bible Society, which holds to a fixed though low price, to be charged without fail.

Is it fair to allow different groups to charge varying prices for the same book? "Prices within a country should be uniform"—"it is most unwise to set one selling price"—"allow the distributors to sell at their own price and bear any possible loss"—"in adjoining areas there ought to be agreement."

It will be interesting to see what harmony the next ten years may bring out of these variant opinions and practices.

WHERE SHALL THE CAPITAL BE FOUND? At this point perfect agreement is reached, being contained in two words, revolving fund. A publisher must have sufficient capital to be able to float some of the large slow-moving stock without curtailing regular production or being forced to undertake excessive commercial jobs. One would think that phrasing such an axiomatic fact were a work of supererogation! However, there is hardly a Christian publisher the world around who is not seriously hampered by lack

of funds in the literature program he ought to be carrying forward. If a mission must skimp financially, publishing is the easiest place to start. Hence the cry for the establishment of capital funds for publication. This takes two forms, one capital permanently attached to each publishing agency, the other a central revolving fund at the service of all publishers, to be loaned and recovered by a union committee.

India is urging the setting up of such a fund; the Near East publishers request an amount as guarantee for stock supplied on consignment basis. This provision would automatically eliminate the need for subsidizing books whose cost would be eventually recoverable from sales, although subsidies to reduce the sales price below cost price would continue to be needed.

The accumulated wisdom of publishers concerning financial problems is well summed up by Mr. W. H. Warren, the manager of the C.L.S., Madras:

I think it is true to say that every publishing agency, whether a business organization or a publishing committee, suffers from a lack of sufficient working capital. That is bound to continue as long as a system is pursued whereby the price of books is fixed with the aim only of covering cost. Even if every copy is sold and an allowance made in estimating to cover publication and selling costs, the transaction shows a business loss, since there is no return of interest on the capital outlay. If that sum were on deposit at a bank it would be yielding 4 per cent per annum. Let us take the case of a book published to cover roughly the costs of publication and selling:—

1,000 copies at 6 ans.	Rs. 375	A. 0
Less 25 per cent discount	93	12
	<hr/>	
Return on Sales	281	4
Printing	Rs. 200	
Publication and Selling Cost		
reckoned at 40 per cent of		
Printing	" 80	280 0
	<hr/>	
Estimated net profit	1	4

But if the book sells out in nine years the interest would amount to Rs. 28.11, so there is actually a net loss of Rs. 27.7.

As a rule, grants do not financially benefit a publishing agency as a business, since they are used merely to lower the price, and the return on sales is correspondingly less.

The lower price should effect a quicker sale, but this is rarely the case. The very fact that it is considered desirable to publish at a price so much under cost is an indication that the book is one that people ought to purchase rather than one they will want to purchase.

A grant may be actually misleading if it is not properly dealt with in accounts. If a grant is received in the financial year previous to publication, then it should not be taken to the profit and loss account, but shown as a liability in the balance sheet. When the book is published, the grant should be shown in the profit and loss account, and *value of stock reduced by the same amount*. Otherwise, in the case quoted above, the accounts will show a profit of Rs. 92-8 in the first year, and a loss on all subsequent sales.

In the above analysis we have not taken into account the ordinary risks of the book trade. Stock rapidly deteriorates; it is readily attacked by insects; cheaper kinds of paper perish in a short time; damp, dust, exposure, handling—all these things take their toll in the course of years. The book may be out of date or superseded before half the edition is sold. How are the losses thus incurred to be met? Let us return to the last example for a moment. Supposing only five hundred copies are sold. After twelve or fifteen years the remaining stock is written off. The sale return is probably less than the actual out-of-pocket expenses incurred in publishing and selling. The whole of the capital outlay, including the grant, is lost.

If there is nothing to counterbalance these losses, it is obvious that the working capital will rapidly diminish to vanishing point. It can be maintained only by (i) the influx of new money each year from grants and subscriptions; (ii) profits on part of the Christian literature turnover; (iii) the publication work being attached to a business which possesses a separate paying turnover, the profits of which can be utilized for making good the losses on Christian literature. Reliance on any one of the three to the exclusion of the others is dangerous: on (i) it invites waste; on (ii) it tends to ignore the needs

of the poorer classes and to publish only certain kinds of literature; and on (iii) it leads to Christian literature being regarded as a sort of sideline, a little luxury that a business which has no dividends to pay out can afford, but which must be always subordinate to the interests of the commercial side.

Another point affecting working capital may be mentioned. Publishing agencies are often pressed to undertake the production of large books which will sell but slowly. A large amount of capital is sunk, and is locked up for many years. This greatly hampers the normal publication work. . . .

The greatest losses on Christian literature are caused not by publishing under cost but by depreciation and writing off. Every publisher, whether of religious or of secular literature, is an optimist; he must be. The temptation to risk a large edition is ever with him. Publishers are always being assured that if only the price is low enough people will buy, and they know that if they produce an edition of 2,000 copies the price per book will work out cheaper than if they produce an edition of only 1,000; so they risk a larger edition even in cases where the demand for books of a similar character has been met by the lower figure. It has often not been realized that the loss incurred by publishing in excess of demand is far greater than that which would have been incurred by publishing a lesser number under cost.

It may be asked why the possibility of a heavier loss through overproduction is not more often taken into account. The trouble seems to be that many publishers keep stock at cost value in their books long after sales have ceased to justify it, sometimes for 15 or 20 years. The membership of a publishing committee changes rapidly, and it is usually a case of suffering from the sins of one's predecessors rather than from one's own. It is not until the unsold stock is written off that any loss is evident.

Every publishing agency should introduce a rigid system of annual depreciation of stock. After the year of publication, at least 10 per cent should be written off unsold stock each succeeding year, so that at the end of ten years whatever remains stands at no value in the stock book. Overvaluation of stock is thus avoided, and the amount written off is an annual reminder to a committee of the dangers at

tending overpublication and the locking up of too much capital in expensive and slow-selling books. . . .

All grants, subscriptions, and donations would be shown in the profit and loss account, and on the other side any special expenses directly chargeable, such as editorial, translation, or royalties, together with a sum to cover general working expenses, calculated on the proportion of the turnover of (a) own publications and (b) general trade. Careful consideration of such separate statements should enable the management to avoid two evils: using money which should be available for Christian literature for the benefit of the general trading side, or crippling the general trade in the interests of non paying work. A regular system of annual depreciation of unsold stock should be adopted, so that the financial position can be accurately determined.¹

OTHER BUSINESS METHODS

1. SECURING ADVANCE ORDERS. A preprinting canvas of demand greatly helps reduce the risk and at the same time serves as healthy advertisement and keeps the light of production from being hid under a bushel. Another system followed in many places is that of building up a regular list of "subscribers." "A striking innovation . . . was tried of asking friends to contribute Rials 10 per annum to the committee and in return to be sent all new publications as they come from the press. The plan met with a surprisingly gratifying response . . . not only (from) missionaries and Christians, but (from) non-Christians as well. To all, the new issues are mailed regularly, and to those who know English, copies of the bulletins of the committee are also sent . . . the new plan not only largely pays for samples sent out but bears promise of fine returns in new points of direct contact and in added literature distribution."²

2. Using a popular imprint. A book too conspicuously labeled

¹ "Report of the Commission on Christian Literature," pp. 41-48. Nagpur, India, Christian Literature Society, 1932.

² From "Report of the Inter-mission Literature Committee of Persia, 1933-1934."

Mission Press or Christian Committee or anything obviously religious fails to attract some readers. For this reason some societies deem it wise to use a second publishing title. The L.M.S. publishes over the imprint Livingstone Press, the S.P.C.K. Sheldon Press, the Y.M.C.A. Association Press. Local mind sets, of course, determine the advisability of such a procedure.

3. Clearing off old stock. Valuable shelves are too often allowed to serve as cemeteries for old stocks which cannot be sold. Such obstruction can be avoided by several schemes:

a. "Remnanting" at reduced price all that has been in stock two or three years, with of course the exception of such permanent volumes as commentaries, Bible histories, and other standard works.

b. Bracketing old stock with new, as in offering the old at greatly reduced rates when purchased with three or more new books.

c. Selling for waste paper—at war inflation rates this practice pulled one firm out of debt!

d. Offering in lots of two dozen at merely nominal rates for use as prizes or in libraries.

e. Destroying—since dusty nonsellers are not an asset.

4. Adopting modern devices. What can such new developments as microfilm, for instance, mean to the Christian publishing business? To keep abreast of the times and of the possibilities for improvement will require the closest collaboration right round the world. The alertness of the Christian publisher has its base in his determination that by every possible means Christ shall be magnified.

TRAINING PUBLISHERS

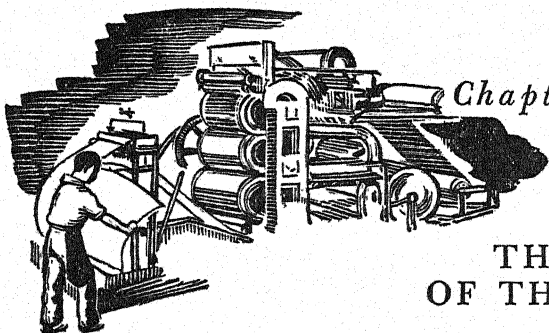
The preparation of men for the publishing business is of exceeding importance. Most men have just grown into it, by apprenticeship and by experience. Recently, however, a new plan was worked out in India. The induction of an appointee to the

managership of an important publishing house was postponed six months to enable him to visit and work in three or four of the other major publishing concerns in the country, thus gathering background and information for his job. The I.L.F. Executive planned and sponsored this experiment as a basis for future policy.

The committee felt that this problem (of finding Indian leadership for the publication business) was vital to the future of the Christian literature enterprise, and needed to be studied from three angles, i.e., the openings in the field, the best method of training, and approach to the missions with a view to releasing talented young men for this work. It was resolved that the sum of Rs. 1200 be set aside for the training in methods of publication and distribution of a man . . . for responsible charge of such work. This training would probably cover a period of one year, being centred in one literature agency but including several months in each of several publication centres. It would require actual work in all stages of production and distribution.¹

It is further suggested that arrangements should be made for publishers to exchange visits and to share through some organization, perhaps a publishers' federation, their programs, developments, resources of skill. Such a proposal would eliminate overlapping, improve business techniques and therefore business itself, and deepen the sense of fellowship in an essential Kingdom service.

¹From the minutes of the Annual Meeting of the Indian Literature Fund Executive, November 7-8, 1941.



Chapter SEVEN

THE PLACE OF THE PRESS

How forcible are right words. . . . Oh that they were printed in a book!—Job.

The best thing to throw at the devil of ignorance and error is Luther's inkpot—in modern terms, a printing press.—Dr. S. M. Zwemer.

IT WAS A MOMENTOUS DAY IN HUMAN HISTORY WHEN THE PRINTING press was invented. It has accelerated the whole course of influence of mind upon mind, quickening and stimulating every endeavor, but most of all democratizing knowledge and opportunity. And the printer still, by the skills at his command, plays a decisive role in the drama of mankind. Try for a moment to imagine a world without one printed page; try to construct the world mission of the Church on the basis of word of mouth and script alone; then look at your printer with an awed comprehension of what type and ink can do.

Missionaries may well remember that this mighty art developed in China first, both block printing and movable type.

First came Buddhist charms and seals, then prints with the inscription in reverse; later Confucian classics cut in wood instead of stone, and finally from all of these developed wood block printing. . . . Printed blocks were seen in Chengtu by Liu Pei in 883 A.D. . . . The story of the westward spread of the art of printing and of the manufacture of paper (taught to the Arabs by Chinese prisoners and

by the Arabs introduced into Europe) holds for mankind the romance of universal education.¹

North American missionaries in particular can soberly recall that the very first printing press in the Americas was in Mexico, established in 1536, nearly a hundred years before the Mayflower. Fifty years before that ship of beginnings, Peru had a press with font for two of the Indian tongues. Meanwhile East Indian type had been cut by the Jesuits in Cochin. And it might not hurt printers to be reminded that the very first book the Mexican press published was a *Brief Compendium of Christian Doctrine*.² So "mission lands" had presses before the "sending lands," and pride of place was given to Christian literature!

Then with the early missionaries went hand-presses and professional printers, the earliest contribution of laymen to the universal work of the Church, and the first mechanical aid to the proclamation of Christ.

Today the Christian printer carries on that great tradition. One can visit no place more filled with romance than a press. The reams of clean white paper, the click of type of many languages falling into place, the hum of machines, the sense of accomplishment about the bindery, the busyness of wrapping and shipping—all of these send one's mind off to far places, catching a vision of the myriad hands which will touch this important product and the myriad hearts which may be stirred. Mere Oil for the Lamps of China could thrill a businessman with its human impacts; how much more Pages for the Minds of the World!

In an article issued by the Fides Service the Roman Catholic Church emphasized the indispensability of the mission press. "It

¹ *These Forty Years*, by R. Orlando Jolliffe, p. 30. West China Mission of the United Church of Canada, 1932.

² *On This Foundation*, by W. Stanley Rycroft, p. 97. New York, Friendship Press, 1942. (c)

is often said, and probably with justice, that if St. Paul were on earth to engage in modern mission work he would devote his first energies to the proper development of a good missionary press."¹

In this chapter we think of the press largely in terms of a printing establishment and not in its frequent capacity as a publisher, although we recognize that its relation to a Christian literature program is a definitive factor in estimating its usefulness.

VALUES OF A CHURCH OR MISSION PRESS

Study of the incidence of mission and Church presses on the map of any country is amazing and would reward careful analysis. "The gamut is run from places like Kashgar, where no press but the mission press exists, to places like Constantinople where, after deliberation, the missionary publishers have decided that, for economy's sake, they will not involve themselves in the capital outlay and the responsibility involved in a printing establishment."² In 1935 detailed information had been gathered concerning forty-two mission presses in Africa, ranging from small hand presses to plants with power equipment and printing in more than seventy languages; at the same time, much of the printing of larger works was being done abroad, with the attendant difficulties of distant proofreading and of shipping. Commercial presses were also being used. Further developments in printing facilities have taken place since this 1935 survey was conducted. In 1943, forty-five presses were running in India under Church or mission auspices, and there was a growing group of independent Christian firms. It is worthy of note that one of these mission presses is equipped for printing in more than forty languages. In Korea, on the other hand, mission presses never

¹ *Across Africa*, by Margaret Wrong, p. 70. London, International Committee on Christian Literature for Africa, 1940.

² *Christian Literature in Moslem Lands*, p. 227. New York, George H. Doran Co., 1923. (c)

succeeded; it was found "that it was more satisfactory to do the publishing on contract, rather than try to keep our own press going with secular business."¹ A similar procedure is followed in Colombia, although a mission press has recently been acquired in a certain city where most commercial printers would be unwilling to accept evangelical jobs.

China gives perhaps the best example of the variety of situations. Before the war literature organizations "located in Shanghai did not own presses. They got their work done expeditiously, in good form, and at low cost, by various secular presses many of whom had Christian managers. Because these facilities were adequate, the one Mission Press in Shanghai which had served for many years, closed down. In other parts of China . . . printing facilities were inadequate and communications with Shanghai and other publishing centers, slow and uncertain."² Hence West China developed Church and mission presses, doing a great work in those days, and an even more important one since the Shanghai publishers had to refugee to that section.

Most Church and mission presses grew up because there was no other way to get printing done, either because no press existed or because existent presses were hostile to Christian publication. A few came into being to provide an occupation or to train students for a profession. A tremendous volume of exceedingly important work has been done. To give an example of more or less average conditions, the Halsey Memorial Press in the Cameroun reported in 1943 a total of 79,083,984 pages printed in the twenty-eight years of its existence. "The yearly average of 1,633,183 for the first fourteen years as compared to the yearly average of 3,287,000 for the last fourteen years shows the growth of the work. This year we printed 5,092,520 pages, which is more than three times the yearly average of the first fourteen years and 64 per cent more than that of the last fourteen years. . . .

¹ Letter from Allen D. Clark, Presbyterian missionary, January 18, 1945.

² A statement from Dr. Y. T. Wu, United Christian Publishers, China.

More than a million pages were printed in each of the two months of April and October.”¹ And all this “in the same mud block building. We have dug out more termites and filled in with cement . . . reinforced the mud foundation with a brick wall and patched the roof.” All honor to mission printers!

In many places the situation is now rapidly changing. Two factors cause earthquakes for the *status quo*. One is the vast increase of commercial presses. Christian opinion seems very evenly divided on the relative merits of using a Church or a secular press. The two viewpoints may be roughly summarized as follows:

Against a Church or mission press—

- Secular presses have more business sense and experience
- do better work
- are cheaper, on a competitive basis
- are near by

- Church and mission presses waste much effort in commercial jobbing
- charge exorbitant prices
- are governed by denominational or theological bias
- are inaccessible to small stations
- are not kept running at capacity
- discourage independent business initiative

For a Church or mission press—

- Secular presses are either unwilling to co-operate at all, or want to undertake *all* Christian publications
- are not careful about working conditions
- are unpunctual

- Church and mission presses stimulate steady production of Christian literature
- do superior work
- charge less
- are willing to risk new types of materials

¹From the report of the Halsey Memorial Press for 1943, Elat, West Africa.

set standards of Christian relations in industry
provide personal attention

Quite obviously these arguments have been gathered from all parts of the globe and emanate from contradictory situations! The interesting thing is that they are resolved with complete harmony in the contemplation of what has already come to pass in some areas, the establishment of printing businesses by competent Christian businessmen, on a commercial basis independent of any religious organization but fundamentally interested in furtherance of the Gospel.

The other tremor of the *status quo* is of a different nature. The rapid improvement of communication facilities has made feasible a degree of centralization hitherto impossible and raised the question of the relative merits of small station presses and large area presses. The best current illustration is the Congo. A number of leading missions have endorsed a plan to create a central press and publishing agency in connection with the Central Bookshop.

In Congo there are about five relatively large mission presses, each of which requires all or nearly all the time of a missionary for fully effective operation. (Several of them operate, after a fashion, with much less supervision than this; but output and efficiency suffer. Two are closed for want of staff.) Several others, begun as local station presses with meager equipment, have come to require a large amount of supervision as they have expanded in the effort to meet a demand for literature which greatly exceeds their capacity. A large number of very small presses operate more or less continuously to supply the needs of their local constituencies.

With the development of a network of rapid communications throughout the colony, and with the increasing use of a few major languages as against scores of local dialects, it would appear that a few large, centrally located, and well equipped publishing plants could serve the whole colony—and some neighboring areas—with a saving in total staff and in cost of production. Such plants require

relatively large initial investment, but they are designed to produce a large output quickly and at minimum cost, so that when working to capacity the return on investment is much greater than smaller units can show. It would be good economy to concentrate production at a fully equipped central plant rather than add equipment to many present scattered units.¹

If such a press is not established without delay many of the missions will have to enlarge their own publishing facilities markedly. It is quite generally felt, however, that a union press, well equipped and adequately staffed, will serve the field better than the same investment in staff and equipment scattered over a number of local presses. . . . The Central Press . . . will be able to assist the smaller local presses throughout Congo by casting type and materials for them, by advising on equipment and methods, and by taking the lead in correlating activities. It will administer the central library of cuts which the Congo Protestant Council has already begun to organize. It will serve as clearing house for Congo on questions of copyright and translation privileges, in collaboration with the I.C.C.L.A. in London. It will enable the Bookshop and Educational Secretary to assure production of improved series of school texts, and thereby stimulate authorship. It will help assure the widest use of good materials, which, when produced on local presses, are apt to be circulated only in restricted areas and to remain unknown to much larger circles of potential users. It will enable the Bookshop to collaborate more effectively with literature agencies in other parts of Africa in meeting needs which transcend colonial boundaries. . . . Editorial and business policies will be determined by the Congo Protestant Council, presumably through the establishment of a standing committee for this purpose.²

It is not thought that such a central press would supplant all the existing mission presses in Congo. Some are so well equipped and so fully occupied that there would be little gain for them in consolidation, and they serve large populous areas whose needs justify elaborate

¹ "Project for a Central Mission Press for Congo," by G. W. Carpenter, August 3, 1944.

² From "Interim Report of the Leopoldville Central Mission Press Project, January 20, 1945."

equipment and full-time missionary printers. At the other end of the scale are the small local presses, valuable in providing evanescent material for local needs, and for producing small experimental editions, but not equipped for a large output and not requiring continuous oversight by a missionary. Both these types of press are needed and should continue to function.

It appears probable, however, that several of the medium and large presses which are not now operating at full efficiency might find it advantageous to consolidate in a single central press; while some of the small presses would welcome the possibility of transferring much of their burden to a central plant and concentrating on local work.¹

Another interesting development is that of the C.L.S., Madras, which has been buying, over the years, a number of smaller mission presses. It acquired the Diocesan Press as its center, combining its own small establishment at Park Town with this outstanding business, the oldest existing press in India, dating from 1760. Latterly it has taken also the press at Bangalore and the Wesley Press at Mysore, and plans to develop each along specialist lines to implement the total program. This is a second approach to centralization. A third which should be noted is the word from Peru that in that country where evangelical printing has been done by commercial contract the Assemblies of God now propose to "set up a model printing plant . . . which is to be at the service of the whole evangelical movement in the country."² The root idea of each of these approaches is the same; whether by co-operative effort of missions or by expansion of a specialist society or by entrusting all printing to one denominational group, the whole area and all its constituent parts are to be unitedly served.

It will be seen, therefore, that the whole question of presses is in a state of flux at the present time. It even goes so far as to be a question of life and death for some printing establishments. To

¹ "Project for a Central Mission Press for Congo."

² Letter from John Savage, Chairman, Evangelical Literature Committee, of Peru, January 19, 1945.

shed light on the matter India recently carried out a most significant survey of all Christian presses. Mr. L. A. Crain, manager of the Baptist Mission Press, Rangoon, at the request of the N.C.C., spent approximately six months visiting thirty-three presses, plus a few publishing agencies and bookshops, and securing information by correspondence from twelve other presses which it was impossible to visit. The findings of this exceedingly illuminating survey will form the basis of much of this chapter.

THE PURPOSE OF A CHURCH OR MISSION PRESS

Church and mission presses have several reasons for existence.

1. To publish Christian literature
2. To give employment to Christians
3. To train Christian boys
4. To make money for the Mission

Of seventeen presses opened in India since 1920, "eleven were established primarily for publication of Christian literature, three for commercial work principally (including work for the mission on commercial basis), and three principally for the training of Christian boys."¹

In most instances, with the development of a printing institution in the mission, the management saw that expenses must be met, either by recurring contributions from the mission, or by commercial activity which would take care of the "overhead" of the plant. This was necessitated by the fact that Christian literature in India must almost always be sold below cost of production, owing to the poverty of the people. In most instances the second alternative was chosen. In the majority of presses it appears that the commercial work has grown to a point where the publishing of Christian literature is a secondary matter. This statement is made in no derogation of the policy of the management; nor is it intended to convey the impression that by and large the presses are not interested in Christian liter-

¹ *Church and Mission Presses and Christian Publishing Agencies in India*, by L. A. Crain, p. 2. Lucknow, Methodist Publishing House, 1944.

ature. They are interested, most of them, but in too many instances the dire necessity of keeping the institution alive has forced an undue emphasis on the commercial side of its work. The following table . . . is based on the volume of work turned out . . .

1. Presses doing Christian publishing work exclusively	8
2. Presses the majority of whose work is the publication of Christian literature	4
3. Presses acting principally as commercial establishments, but producing a larger or smaller quantity of Christian literature or affiliated closely with a publishing society	20
4. Presses doing no Christian publishing, being entirely commercial or training institutions	6
Not listed	4

Another factor which tends to lessen the amount of publishing done by the presses themselves is the rise of the interdenominational Christian Literature . . . Committees.¹

Such a classification is very revealing. Most printers could identify themselves with the feelings of the Syria Mission Press, which while pouring out "a constant stream of religious and educational literature besides meeting all the printing needs of the Anglo-American missionary bodies in the area . . . making its commercial work pay for the other" yet maintains that "the ideal should be a Mission Press working *entirely* on Religious and Ethical literature."² "Christian presses . . . may be entirely self-supporting through sale of books; should do no commercial printing whatever, and so avoid competition with local printers who do commercial work" is the opinion from another part of the world.³ Where job work is done, utmost care must be taken to avoid accepting anything anti-Christian in tendency. The strong Christian conviction that a Christian press should serve primarily the cause of Christian literature was tellingly em-

¹ *Church and Mission Presses and Christian Publishing Agencies*, pp. 31-32.

² Letter from R. C. Byerly, Executive Secretary, Publications Department, American Press, of Beirut, Syria, January 4, 1945.

³ Letter from Stuart E. McNair, Casa Editora Evangélica, of Brazil, November 24, 1944.

bodied in a request to a certain Mission Board by representatives of the Christian community, begging that an establishment which had become almost totally a business proposition should adopt a more active policy toward the missionary emphasis.

The primary purpose of the institution is the first touchstone in studying the value of any press.

MANAGEMENT

EXECUTIVES. For such an important phase of the total Christian task, the arrangements for managing Church and mission presses have been astoundingly haphazard. The earliest missionary printers were professionally trained men and the specialist societies still send out professionals. But as the years passed the denominations more and more fell into the temptation of assigning a missionary to superintend a press just because he happened to be on the spot, regardless of his business background. He was then supplemented by a national foreman or manager, with varying degrees of responsibility for administration. Such managers are not infrequently non-Christians, chosen for their business ability. The India Survey found three presses "with Missionary Superintendent who also acts as works manager," twenty-four with European Superintendent and Indian Manager, and three with entirely Indian management. In seven of those with joint management, the division of responsibility was charted as follows:

	No.	A	B	C	D	E	F	G
Hiring of Workers		M	SM	SM	SM	SM	S	M
Discharge of Workers		M	SM	SM	SM	SM	S	M
Purchase of Supplies		SM	SM	M	SM	M	SM	M
Decision on Equipment		S	SM	M	C	S	SM	C
Decision on Wage Scales		S	SMC	SM	MS	SM	S	S
Signing Estimates and Bills		M	SM	S	M	M	S	SM
Signing of Cheques		SM	S	S	S	S	S	S

Key: Handled by missionary superintendent—s; by Indian manager—M; jointly by supt. and manager—SM; referred to managing committee—C.

"It is significant that in six out of the seven, the missionary alone operates the checking account, and thereby has the ultimate control of the institution's finances."¹ Mr. Crain goes on to note, as a reason for this policy, that the pay offered to most managers is not such as to attract men of competent business caliber.

Individual countries arrive in different periods of time at the stage of devolution. A blanket criticism is always manifestly unfair. But in view of such comments as the above it can do no harm to raise the question of whether all possible steps are being taken to devolve responsibility for control of presses upon the national churches. The report continues with certain observations.

If it is the policy of a given mission to encourage devolution of responsibility to Indian hands, its mission press ought to be included in the policy of devolution. There are two possible directions which devolution might take:

Either the mission presses should have more able Indian managers, so that more responsibility can be devolved upon them, or

Honorary superintendents should be appointed from the ranks of national leaders . . . such as a capable pastor or headmaster . . . men retired from Government or other posts.

If on the other hand it is felt . . . that the Indian leadership is not yet ready for the assumption of business responsibility . . . can training be given to selected leaders to increase their business capability? ²

TRAINING. Men do not happen along every day, either nationals or missionaries, who are qualified to run a press. Educational and professional background, command of the vernacular and of English, a sound grasp of accounting and finance, good shrewd business sense, willingness to get their hands dirty, and strong Christian character are among the essentials. Color these

¹ *Church and Mission Presses and Christian Publishing Agencies in India*, p. 18.

² *Ibid.*, pp. 19-20.

requirements with an unmistakable trend toward indigenization. How may such nationals be secured? There should be a determined effort to search out those who are capable, to give them adequate training, and to offer posts attractive both in the degree of responsibility involved and in the amount of remuneration. Experiments in training to date include:

1. Giving an apprenticeship in a subordinate position in the press which plans to promote the trainee.
2. Sending the trainee to one or more other institutions for practical experience. Two of the leading mission presses in India, for instance, offer such training in the trade, along the line both of business methods and of printing technique, under expert supervision.

The ideal would probably be a combination of these plans. Until there is much more training available than exists at present in most countries it is futile and unfair to bewail the lack of capable managers. And until the press is under national leadership it is a questionable assumption that Christian literature is properly related to the Church.

NEW-STYLE COMMITTEES. The Anglican Press of the Dornakal Diocese functions under a unique arrangement; it is not under either the mission or the Church as such, but under a group of shareholders. The same idea has been advocated for the Philippines; "for the stability of such presses and to promote facility in management, we suggest that they be organized as business co-operatives. This method is one of the fairest and most helpful ways to conduct business; and as it would encourage Filipino investment and participation, it would be a form which would be little affected by the change of political relations."¹

In the larger setting, the presses "must be under the general supervision of and work in co-operation with the (National) Council of Literature and Publication."²

¹ Letter from C. C. Witmer of the Philippines.

² Letter from Y. Samuel of Raichur, India, January 8, 1945.

METHODS OF BUSINESS

1. EQUIPMENT. It would take a fairy godmother to supply each press with all the items of equipment it would like to have. There is no point in listing here what is desirable or not desirable, although it is interesting to note in passing what that Central Mission Press for Congo considers its minimum need of standard basic units, to which additions would later be made as experience dictates:

Monotype keyboard, caster, mats, and accessories

2 Miehle horizontal cylinder presses 22x32"

1 Miehle vertical automatic 14x20"

2 Platen presses, motor driven

1 Folder with feeder

Cahier making equipment—ruling machine, papercutter, and stitcher¹

While this sounds like pure affluence to those dozens of institutions which do acceptable work on one Platen press, it omits all mention of photo-engraving equipment—for line, halftone, three-color, and so forth—and is in fact a very modest estimate.

Be that as it may, two matters are a cause of concern regarding equipment in mission presses. The first is that very little is up to date and modern; much of it is old, as much as thirty to fifty years old, and worn to the point where good work is impossible. Even type faces are too worn to give a good impression. Let Africa speak for all: "We will be happy when we can retire these machines, but with repairs now and then they will have to give us service until we can secure new ones. . . . The job press, proof press, and paper cutter have been at work for twenty-eight years. . . . Monotype, type cabinets, and motors are eighteen years old. . . . We also need another cylinder press, job press, a linotype to speed up production, and a folder."²

¹ From "Interim Report of the Leopoldville Central Mission Press Project, January 20, 1945."

² From the report of the Halsey Memorial Press for 1943.

The reason for such deterioration is of course that the press was given an initial grant for outlay and then expected to run on its own without replacements. Missions make no provision, on the whole, for recurring capital expenditure.

The second cause for concern is that the presses themselves, on the whole, make no provision for replacements. "Asking the mission," seems the easiest solution and the farthest removed from a sound business basis. The obviously correct method, which some institutions do follow and which clarifies the book-keeping and financial status of the press, is to reckon a "systematic annual depreciation of equipment, with a corresponding sinking fund or reserve funds for replacement and modernization of equipment."¹

2. BOOKKEEPING. Is a mission press a business concern or not? If it is, what about its accounting system? Mr. Crain asked about annual financial statements rendered to the governing body—some had them and some didn't! None presented an annual budget. He asked about valuation of plant and equipment—some knew and some didn't! He suggested seven accounting procedures for all institutions, large or small.

a. Annual financial statement to the mission, or the Governing Committee, including

(1) Profit and Loss Statement

(2) Balance sheet showing value for fixed assets and stocks.

b. Annual inventory of all goods on hand, from which financial statement may be made up.

c. Fixed policy of depreciation of stock and equipment.

d. Fixed policy of setting aside reserves for replacement.

e. Fixed policy of writing off bad debts.

f. If possible, an annual budget constructed in advance and submitted for ratification to the Governing Committee.

g. Annual audit of accounts.²

¹ *Church and Mission Presses and Christian Publishing Agencies in India*, p. 16.

² *Ibid.*, p. 14.

One very misleading factor in the accounting of many presses is the omission of any record of the salary of a missionary on the staff. This leads to an incorrect estimate of the running expenses of the plant, and even to unfair competition with self-supporting commercial presses. Whatever the mission gives, be it missionary salary in whole or part, or land, or building, or paper, it should all be included in the total cost of operating the establishment, and entered on the other side of the ledger as income by subsidy. These have been dubbed "the hidden factors" of cost, and accuracy has often tripped upon them. Additional items to be noted are interest charges, amortization of capital, reserves to cover losses.

3. WORKING CONDITIONS. Every press ought, in view of the ideal of exemplifying Christian relations with employees, to be able to say as Karachi does, "Conditions of work are the equal to those obtaining in any other local press and superior to the average press of a comparable size. Workers are generously treated as regards wages, bonuses, holidays with pay, overtime, hours of work, weekly half-holiday, and occasional advances for special emergencies. We were about to introduce a Provident Fund Scheme."¹ Some plans include insurance and some provide for widows of employees; some give sick leave, some arrange for housing either free or on a rent agreement, or, failing accommodation, offer a rent allowance. The codification of all such rules in any given institution is a most desirable step, to make the basis of treatment not individual generosity but essential fairness.

4. SUPPORT, AND USE OF PROFITS. With regard to financial arrangements presses belong to three castes: (1) those on the dole, doing no commercial work, and unable to exist except for subsidies, either outright in the form of grants or indirect in the form of personnel and equipment; (2) the well-to-do, which are not only entirely self-supporting but realize substantial net

¹ Letter from R. A. Carson, Secretary, Sind Christian Literature Society, of India, January 4, 1945.

profits; (3) the great middle class, trying to make their profits from commercial printing cover the financing of religious publications. The last-named apply subsidies to the reduction of selling prices below cost rather than to general operating expense. Most commentators seem to feel that a wisely planned program of production should keep a press self-supporting. But most also agree that that happy state of affairs is possible only when the press has a certain amount of working capital to begin with.

Where profits accrue, there is a clamor. Some institutions, the Methodist Episcopal Mission in Johannesburg, for example, immediately reabsorb profits into Christian publication work. Others put profits into the general press funds or into reserve capital. A few use profits to maintain trade schools; this is done in Pasumalai, South India, where the press is a branch of the school. Some remit profits to general mission funds, even helping to make possible the world projects of the Home Society. Some charge on the basis of cost and have no profits. The most popular in the public opinion of the Church are those which use the profits to increase the output of literature.

CO-OPERATION

Since printing is a skilled trade, printers have in their fellowship all the makings of a guild. The isolation which hitherto prevented their drawing together is disappearing, and all sorts of ideas are rife as to how there may be mutual service betwixt presses.

1. The *molding of type* for other presses has long been carried on at such places as Luebo in Congo.

2. *Trading machinery* is a new idea. Mr. Crain discovered in India that some presses about to secure improved equipment were going to leave practically idle machinery of which other presses were in sore need. Sharing notices about such equipment, wanted and available, would be of advantage to all.

3. A *syndicate for supplies* is envisaged in some areas.

There is the question of obtaining good quality leads, rules, types, inks, and roller composition from abroad. For the most part the Indian-made articles do not in practice give as good results as the imported, and it would be to the advantage of all mission presses if a syndicate could be formed to import these articles directly, and supply at cost to participating presses. At present there is a fair margin of profit going to the importers; we suggest that this be eliminated, and the corresponding saving be passed on to literature societies in the form of reduced rates of printing; or alternatively that such goods be sold at current market rates, and profits handed over to the ILF. . . . When the syndicate is established it might be possible to undertake the importation of foreign made paper and press machinery; but if it could be begun even in a small way with some of the items above mentioned, it would be a help.¹

4. *Servicing stations* are proposed for India. These would be special units prepared to render any kind of service to other institutions. There would be: (a) The general servicing station, in a central and easily accessible place, consisting of "a printing press equipped to do all kinds of book printing, letter-press, and offset; a bookshop and warehouse for retail and wholesale trade and carrying a wide range of literature; a department for dealing with such matters as supplies of pictures and blocks, arrangements with press-photo agencies, and business dealings with artists, writers, and outside publishing concerns."² There would be a professionally trained overhead staff. (b) Subsidiary servicing stations, in distant areas, on the same general lines but on a smaller scale. (c) Special servicing stations, to deal with particular problems, such as the creation of an art press. Each of the three kinds would function also as a training center.

5. General releases of *technical advice*, in the form of brochures or a series of booklets, are a useful fruit of Mr. Crain's survey.

¹ Letter from R. A. Carson, Sind C.L.S., January 4, 1945.

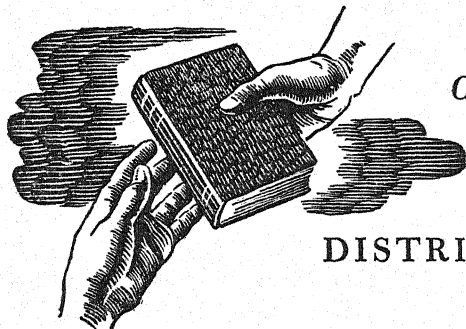
² From the minutes of the Annual Meeting of the Indian Literature Fund Executive, November 26-27, 1943.

He found press managers eager to be brought up to date on business procedures.

6. A *federation of mission presses* is being discussed, another result of the India survey. Co-operative purchasing, standardization of paper requirements, replacement needs, training tours, and the like, would be discussed at annual meetings, and regular bulletins issued.

PERMANENCE

Will the Church and mission presses survive? There is no uniform answer to that question. But the importance of Church and mission printing today, and of the commercial press run by a Christian individual or group tomorrow, cannot be doubted at all. Whether or not any given press is making a substantial contribution in terms of life or of literature to the spiritual advancement of the area needs in every case to be carefully studied, that the resources of the literature program may be husbanded to the best possible use.



Chapter EIGHT

DISTRIBUTORS ALL

*In every enterprise consider where you would come out.—
Publius Syrus.*

In the great battle of the books to claim man's attention for every sort of idea and belief, it is our concern to ask what place the books are taking that carry the message of our Lord. No Christian teacher, no Christian pastor, no Christian parent of a child that can read, no witnessing Christian but must be concerned with this question.—Madras Finding.

THE PORTRAIT OF DISTRIBUTION, DONE IDEALISTICALLY IN OILS, reveals that distribution is the "keystone of the arch" of Christian literature. But a realistic snapshot, almost anywhere, puts it in the pose of a "bottleneck." From keystone to bottleneck, a most disconcerting transformation! For all of the processes described hitherto have but one single goal and utterly fail if that goal is not achieved; namely, that people should read and profit from the books.

How to get the books to the reading public is by all odds, and by universal consent, the present major problem of the Christian literature program, the final and crucial step without which all the others are worthless. Here is the still-life picture: "We fear that in many cases good books have been condemned to a moribund condition on the dusty shelves of a "godown" because no satisfactory solution was found to answer the question: after

production what?"¹ Here is the movie: "*Until the books are getting out into the villages and into the hands of the people on a wide scale, the problem of distribution is not solved*, regardless of how many books leave the presses."² Here is the X-ray of a case in Africa: "There is nobody particularly interested." But here is television: "We have the ever-growing assurance that people buy books. If attractive Christian literature is produced and effective means are found for bringing it within reach of the people, then our experience is that they will buy books. The situation calls for a drastic overhaul of methods of distribution; the training of competent salesmen; the cooperation of Church and mission workers; and, above all, a spirit of hopefulness and expectancy in place of the present apathy and doubt.

"For more effective distribution we feel our aim must be—

Produce attractive books
Take the books to the people
and it follows that
people buy books."³

CREATING BOOK-MINDEDNESS

The success of distribution depends, to be sure, to a large extent on techniques for salesmanship, bookshops, colporteurs, et cetera. But it depends even more upon atmosphere. The devouring of books waits upon appetite. *To create eager appetite is the primary need.* So many lands have not in the past had the reading habit. The reasons for that situation were of two breeds; those which are part of the social structure, illiteracy, absolute poverty, and attendant conditions, are rapidly changing; the remainder,

¹ *Golden Jubilee*, by Mrs. Donald MacGillivray, p. 83. Shanghai, China, Christian Literature Society, 1937.

² *Church and Mission Presses and Christian Publishing Agencies in India*, by L. A. Crain, p. 38. Lucknow, Methodist Publishing House, 1944.

³ "People Buy Books," p. 16. Madras, India, Christian Literature Society and the Society for Promoting Christian Knowledge, 1942.

inertia, indifference, inaccessibility, and the like, it is within the power of the Church to overcome.

Books are fun! Those three words are the clue to the whole matter. Once a person knows the delight of reading a book for pure joy, instead of the drudgery schools too often make of studying, he will be insatiable and will gladly divert coppers hitherto spent for sweets or trivia to this desirable possession. The oft heard complaint that people have no money for books is simply not true. They haven't *much*, but, above the actual starvation level, even most villagers have cash in pocket for a fair or a fad. I shall never forget the fashion which swept my part of the Punjab one year for gold teeth; the (brass) caps could be had for as low as half a cent (the price, by the way, of a Gospel and of many Christian booklets) and many folk bought enough for half a mouthful! Fads are fun, and the entire Christian literature program depends upon bringing into the consciousness of the Christian community the unique and solid pleasure which inheres in reading. Until the Church reads because it wants to, the door is merely ajar. When reading is spontaneous and joyous, the problem will be solved.

How reach that stage? In general there are four answers:

1. **GUIDE PEOPLE IN THEIR READING.** Many have not yet a sufficiently developed sense to know what they want or where to find it. Wise guides will recognize that appetite grows not just with nutritious diet but with flavor and desirability.

2. **MAKE BOOKS EXTERNALLY ATTRACTIVE.** The cover and the illustrations have much to do with reading appeal. Some frugal school librarians have carefully preserved volumes by wrapping with old newspaper, and have thereby utterly killed three fourths of the eagerness of potential readers. Part of the joy in a book is the look and the feel of it.

3. **MAKE BOOKS EASILY AVAILABLE.** People want what they see. It is the rare person who will go out of his way to obtain a book, even a rare missionary who will pursue the process of studying

a catalogue, selecting, and ordering. There is no substitute for displaying the actual article before the reader's very eyes. Books must be not elusive but ubiquitous, geographically and financially accessible.

4. BE PERSONALLY ENTHUSIASTIC. This is the crux of it. "Nothing can take the place of the personal touch in promoting 'literature-consciousness.' Where we have a pastor who is an enthusiastic and discriminating reader, we have a congregation like him. The same is true of the Sunday school teacher and his class. It seems that there is no substitute for the personal worker in the matter of the circulation of literature."¹ For example,

. . . the self-supporting German missionary . . . who . . . has used a large quantity of our literature, now has a special roving commission to secure wild asses and other Persian wild animals for European zoos and museums. He has armed himself with a large supply of tracts which he will put to work in different parts of Persia taming wild hearts. One convert of this man keeps a constant stream of literature at work in his city. Through him the Committee has gained touch with another man in still another section who writes enthusiastically of his growth in faith through literature. So the chain of truth, with its links of working books and tracts, is enclosing more and more of Persia.²

Such enthusiasm results in almost unbelievable statistics. In one evangelistic campaign in Mexico, for instance, over 800,000 tracts and 60,000 Gospel portions were distributed.³ Dr. Underwood once pointed out that "there are over 500 missionaries in Korea and if even 100 would consistently push the C.L.S. publications the circulation would jump beyond our fondest hopes."⁴ Add to foreigners the vast national churches and you have an amazing

¹ Letter from John Savage, Chairman, Evangelical Literature Committee, of Peru, January 19, 1945.

² From "Report of the Inter-mission Literature Committee of Persia, 1930-31."

³ "The Progressive Movement of the National Presbyterian Church in Mexico, report for 1943-44," by Mary E. Ewing.

⁴ "Korea's Literature Problem," by Horace H. Underwood. Seoul, Korea, 1933.

potential. And so the essential need is for a vital conviction on the part of Christian workers.

In order to cultivate literature consciousness among the people it is necessary to have it, first, in the leaders. Training in this ought to be in the seminaries and Bible schools . . . to become familiar with the books already available, discovery of further needs, what they like or dislike in the available materials, training in presenting material to the people, (through) book reviews, (or) dramatizations. . . . A person to plan such programs should be appointed. If the people are to be literature conscious, the pastor must needs be trained.¹

Most of all . . . everyone concerned should be made to realize that placing a Christian book in a home is better than any sermon that anyone could ever preach, for its effects go on long, long after the speaker is forgotten. A good book is a "window into a new world of life." It can open up vistas such as no other agency can. It can give food for thought. It can argue continuously where the best speech is past and gone after a few hours. The movie may make a more intense impact at the moment, but even it cannot surpass a good book. The speech or movie teaches a handful of folks; a good book can go on touching a multitude over long periods. If folks can just get a conception of the value of literature, all of the rest will naturally follow.²

When that state of mind comes into being, "wealthy members may be induced to make liberal contributions for literature both for the pastor and the poor . . . churches and Sunday schools may be encouraged to give books as prizes, birthday gifts, and for Christmas . . . parents may be taught to give children books as gifts,"³ magazines may be subsidized by congregations for the entire membership—in short, books will be recognized as treasures.

The real Key to the problem of literature distribution is the whole-hearted co-operation of missionaries, church workers, and the Chris-

¹ Letter from M. Reifsneider of Burma.

² Letter from Charles A. Clark of Korea, May 1, 1945.

³ Letter from M. P. Davis of Raipur, India, December 6, 1944.

tian rank and file. Every Christian a book vendor must be our ideal, and to travel without a Christian tract or a gospel portion must be regarded as dereliction of Christian duty.¹

That same bookmindedness sought in Churches is required also in missions and boards. That it is coming into being is attested by two evidences, the search for ways to subsidize distribution, and the willingness to provide personnel. A third suggestion has been made by the International Committee on Christian Literature for Africa, that there be made "a survey of distribution, territory by territory, indicating where extension of machinery is required, showing populations served, and personnel required for expansion."² Perhaps that will be the next great development.

THE ART OF BOOKSELLING

Secular salesmen know the practical psychology of buying and selling. The vendors of Christian literature can well profit themselves and their constituency by the same principles. The modern missionary bookseller par excellence is Dr. Charles Allen Clark of Korea, who works on the basis that book selling is a business or a profession.

Merely spreading books out on tables is not "selling." The person who really "sells," sizes up his customer, judges what sort of book that person needs, and then, knowing his stock, tells the customer what is in the book and shows how he just has to have it. Price is only a detail. One has to create a need. Shoes and hats and the like sell themselves because folks have to have them. Books do not sell themselves except in the rare instance of some noted writer like Dr. Speer or Stanley Jones. They have to be "sold" by some one who knows what is in them.

¹"India and Christian Literature," by J. Z. Hodge, in *Books for Africa*, July, 1944.

²"Distribution of Literature in Africa," a memorandum prepared by the International Committee on Christian Literature for Africa.

There are many selling "stunts" which secular salesmen use which I have never seen used for religious books.

For example, the order in which books are spread on a sales table makes all the difference in the world. It is often possible to sell a "set" of five as easily as to sell one. When Dad buys a book for himself, it is easy to sell him a couple more for other members of the family—if you can show that they ought to have them. If there were any question about the quality of the books, I would hesitate about "wishing" several books on a person who came to buy only one, but I know that the books are superfine and just what they need and that every book placed in a home is the equal of the best talk that I can make in that church.

I learned this "selling by sets" in Korea from a Bible Society man who taught the men to sell the four Gospels and Acts as a "set." Sometimes the colporteur has to accept an egg or a handful of grain in payment (they carry a sack for it), but the books went out and were paid for. In Korea, we do not believe in giving books away. They did in the early days and I myself once saw a wayside inn papered with the Gospel of Luke. Wasn't too sorry to see it, for likely more folks read that wall paper than would ever have read the separate book, but still we prefer to have most of them have the book itself since they can read both sides of the pages.

I've been to many meetings where the person handling the books just scattered them hit or miss over a big table and then, when they got even more "hitted and missed," she didn't try to straighten them out. She herself couldn't find a given book when it was asked for, "without a search warrant."

The essence of "selling" is

1. Know your stock thoroughly.
2. Believe in its value. Be enthusiastic about it.
3. Size up every customer and decide what book he needs and then, incidentally what each member of his family needs, or, if he or she represents a church or a society, what that body needs.
4. Show them why they need this book; what practical value it will have for them. In every book there is some "talking point" or points just as there is in every carpet sweeper or radio set

that the salesman would like to sell us. Discover those things and they will sell the books.

Accept in payment when necessary eggs, rice or anything, and then show the buyer that this book is essential to the growth of his soul, as essential as the food which the price would bring; he will go hungry if necessary to get the book or he will give labor to pay for it, and by so much he will be a bigger man.¹

To summarize this and other comments, a bookseller, whether in a shop or "on the road," should be equipped with

1. Personal qualities—neat appearance, courtesy, genuine friendliness.

2. Simple psychology—knowledge of display, of how to appeal to crowds and to individuals, of specific local needs, of the values of encouraging free handling of books, and of allowing people to buy on the spot.

3. Minute acquaintance with his wares, their contents and values.

4. Competence in keeping the necessary accounts.

5. Conviction and contagious enthusiasm.

6. A personal relationship to Christ—and an understanding of basic doctrines. Or to be at once more terse and more comprehensive, he needs *knowledge of people, knowledge of books, knowledge of God.*

Possibly that is why distribution has presented obstacles. The Seventh Day Adventists are the shining example of a missionary agency which has given sound and effective training to men whose profession it is to peddle literature. Not only are all colporteurs trained at the beginning of their careers; they are at intervals called in again to headquarters for a refresher course and for inspiration. Before the war there were over a hundred Adventist colporteurs in the Philippines alone, all self-supporting on their 50 per cent commission basis. They specialize in pushing

¹ Letter from Charles Allen Clark of Korea, May 1, 1945.

just one book each tour, with the contents of which they must become thoroughly familiar. Preliminary training is given to all theological students; the Adventists believe that every student ought to earn his own way through school, and every minister must have had experience in book salesmanship. This entire plan which has met with such notable success is described in Appendix I. The Bible societies also give intensive training to their salesmen, in some countries issuing manuals on Bible salesmanship.

In the work of the Bible Society we have taken care to train our colporteurs in order to help them be of the greatest service to the people they approach in their daily rounds. This is indispensable in any field where ignorance of, and prejudice against, our work and purpose need constantly be overcome. On the other hand, there are innumerable occasions when a trained colporteur (as differentiated from a mere seller or peddler) can interpret the significance of the Biblical message and thereby interest, enlighten, and edify seekers after truth, or persons burdened with life's problems, or even people who at first seem quite indifferent. The Bible Society's workers are therefore invariably called and known as colporteur-evangelists because of this double aspect of their work.¹

As other societies have been facing this basic need for training in the skill of salesmanship, several suggestions, as yet not implemented, have come up for consideration. It is generally agreed that a training scheme should be an integral part of the literature program. It could be arranged:

1. On the apprentice plan in bookshops, with the opportunity of visiting many shops.
2. By having an expert specially assigned to traveling with colporteur teams.

¹ Letter from Charles W. Turner, Executive Secretary, Bible Society of Rio de Janeiro, December 26, 1944.

3. Through gathering all sales workers together in some central place for an annual period of training and inspiration.

4. Through classes in methods of selling at conferences, meetings of diocesan or presbyterial groups, and others.

5. By having every Bible training institution give training to each student. (The Near East School of Theology is doing this.)

6. By sending young national salesmen abroad for from six months' to two years' experience with a Christian book firm.

7. Through the circulation of a manual and booklets on selling. "Every selling organization in the world regularly trains its salesmen and there are techniques of selling just as clearly defined as the techniques of doctors, lawyers, or bricklayers. They can be learned and they can be taught, only someone must be responsible for doing it."¹

Postscript. A very practical addendum to the training of salesmen and to their education of the public might well be a scientific approach to the proper care of books, particularly in the tropics where white ants and mildew attack. The *Library Association Record* of July, 1944, published notes entitled "Book Worms and Cockroaches," giving directions for putting books infested with book worms under a bell jar for a night with one of two poisons, carbon bisulphide or ethylene oxide. It further suggested recipes for making a bait for cockroaches, either:

	Sodium silico fluoride	30%
	Arrowroot starch	60%
	Sugar	10%
or:		
	Tirmex (I.C.I.)	1 part
	Black treacle (molasses)	1 part
	Bran	28 parts
	Water	30 parts ²

¹ Letter from Charles A. Clark of Korea, January 4, 1945.

² *Books for Africa*, p. 59, October, 1944.

"D.D.T." is another possible deterrent. The preservation of one's treasure is as important as its acquisition; therefore knowledge of ways and means ought to be broadcast. In fact, the teaching of respect for the printed page is in many places one of the greatest missions of the purveyor of books.

BOOKSHOPS

If there be any one aspect of the Christian enterprise which ought to increase by geometric progression, it is the establishment of centers for selling religious literature. Now the term bookstore covers a variety of concerns, everything from the big departmentalized shop of the specialist society or union committee with a large staff, a bookkeeping section, a mailing department, and so on, to the one-room affair in a crowded bazaar or the few shelves set aside in a worker's home. Each is a book mart and as such is of tremendous importance.

It might be interesting to trace the evolution of one or two of the humbler shops. How do they spring into being? Rev. John Gosney while a language student en route to Venezuela visited the bookstore in the home of a missionary in Medellín; and when he was put on the literature committee of his own mission, timidly wrote back to Colombia for ten copies of one Spanish book. He gave four of these away as advertisement and the other six to an evangelist on tour. The six were sold within five minutes of arrival in the first town and the evangelist demanded a hundred more. The next order from Colombia brought sixty-six titles, which were displayed at a young people's meeting, mentioned by the pastor in a sermon—and the bookstore began to function. The first report said, "It is like the small boy with his nose against the candy store window, or the bakery. I have never seen such enthusiasm. I rushed home Sunday night to reorder, and have done so each of the three days since Sunday." The next report said, "We have received 6,300 books in the past year and have sold some 1,500, about one-fourth. . . . The way still does

not seem to be open to start a book store in a central location with regular hours . . . To see the joy with which people are buying Christian Literature is very gratifying." And the next, "I have sold, from our home, in the past year, over Bs. 3,000.00 worth of books . . . at the convention . . . Bs. 350.00 worth."¹ Now he plans expansion and expert assistance!

That was the venture of a missionary. Another was begun, entirely on their own initiative, by a group of Christian young men employed by the Anglo-Persian Oil Company, who felt that they should work for Moslems in their "notoriously godless city where no missionary resides." So, "with contributions from their own salaries, they have rented a shop in the bazaar and will take turns after office hours in keeping it open a while each day."²

The newest type of all is the union bookstore on a co-operative basis. In Puerto Rico there has been keen interest in the establishment of such a co-operative book market and 500 shares were sold to make it possible.

Yet it is important to note also the other side of the story. Dr. Barclay reports for the C.C.L.A.: "In the past almost exclusive dependence has been placed upon union bookstores for distribution of evangelical literature. In view of this fact it seems surprising and disconcerting that in so many of the areas of Latin America in which evangelical mission boards are at work no union bookstores exist."³ More graphically, in a certain mission in Africa, "each station had a church, a hospital and a school, but not one book centre. Apart from the central institution, the only bookstore . . . was in a little rat-infested hut cared for by an old man who was too old for anything else!"⁴ Evidently we need to move forward.

¹ Letters from John R. Gosney, 1944 and 1945.

² From "Report of the Inter-mission Literature Committee of Persia, 1930-1931."

³ From "Report of the Chairman, Committee on Christian Literature of the Committee on Cooperation in Latin America, 1943-1944."

⁴ From "Report of the All-Day Conference on Christian Literature, London, April, 1944."

It seems perfectly clear that a well-integrated plan would include:

1. Large centrally located bookshops which serve a considerable area, and which may be publishers in their own right. Such are Leopoldville for the Congo and beyond, the C.L.S. Madras for the whole of South and Central India, La Aurora for eastern Latin America, and others.

2. Smaller bookshops in all important towns, particularly market towns serving the local community and acting as supply agent for workers throughout the district. Often these function on a sales or return agreement with the central agency.

3. Book depots wherever there is a church or a Christian institution, or Christian worker, national or foreign. China has a scheme for a Christian Literature Relay Network, whereby individuals in large centers are asked to serve as channels for books.

4. Itinerating supplies, by colporteur or van or by whatever method is employed.

But even this network does not cover the ground. Two other resources need to be tapped.

5. Commercial bookshops should be urged to stock and display Christian literature. Railway station bookstalls are a case in point.

6. Christian businessmen should be encouraged to have a book department in their stores, with Christian books given prominent place. Reed and Reed of Guayaquil are setting an example, having purchased the oldest and largest bookstore in Ecuador to operate in addition to their general merchandise business. One more factor should be mentioned. Christian bookshops, which in some areas have often catered only to the church constituency,

. . . must now, surely, begin to take their place in serving the whole community and not just one section of it. The attitude of Christians towards Christian bookshops must be much more in line with their attitude towards Christian schools, colleges, and hospitals, which have become part of the life of the country. These institutions serve

Christians and non-Christians alike and we find them gladly used by large numbers of non-Christians. At present too few of our Christian bookshops are equipped and run in such a way as to attract all sorts and kinds of people. While this remains so, this most valuable opportunity will remain closed to the Christian community.¹

Location

It is an elementary fact, and surprisingly flouted, that a shop ought to be where the purchasers pass in greatest density. The Christian Bookshop of Bombay is right in the very busiest section of town, and is rewarded for high rent and for daring by the constant dropping in of casual passersby and by an increasing volume of business. Compared to even a dingy bazaar room a mission compound shop is hopelessly handicapped. The "thick of things" offers greater secrecy to those who desire to escape notice, catches the eye of many, and puts Christian business on a par with other concerns.

Another elementary fact, also frequently flouted, is the need of utilizing every possible display opportunity. One great distributing agency on a main street of a major city offered only a blank wall as frontage and had to be entered through a compound gate guarded by a watchman! Eventually it was decided to cut a door and windows directly onto the street. The C.L.S. of China bookshop was moved to a corner, thus achieving "a more attractive showroom and an unbroken line of display windows."² The locking of stock for safety is a death blow to curiosity; customers want to handle what interests them.

A third similar fact is that the books most attractively and compellingly displayed are the ones which sell best. One large mission bookstore suddenly observed that the religious section was the most remote, the worst arranged part of its stock, and

¹ Letter from K. M. Chamen, Assistant Secretary, Society for the Propagation of Christian Knowledge in India, January 4, 1945.

² *A Link*, Christian Literature Society for China, December, 1934.

promptly took steps to demote the secular and promote the spiritual. Oftentimes vernacular literature has suffered badly just because English books have usurped all the prominent positions.

Relationships

Many of the smaller bookstores report no kind of a supervisory committee. This leaves them subjected to the whim of, as well as developed by the zeal of, the individual enthusiast. Three helpful suggestions emerge at this point. 1. Direction of the shop should be closely related to the literature secretary, in order to ensure efficient policies. At the same time bookstores should maintain their individual independence; "the experience of the Bible Society was that if there were central control it would kill local initiative."¹ 2. The experience and knowledge of the specialist societies should be utilized in every bookstore venture. 3. Every shop, whether individual or union, should have a local sponsoring group to secure good will and consideration of policy. "Evangelical bookstores . . . need backing, and should be under . . . some kind of supervising committee so that their policy and purpose may be established at the outset and continued."²

Should bookstores be union affairs? Out of their own experience Congo, Siam, Hyderabad, Madagascar, Argentina, Puerto Rico answer "yes"; while Egypt, Bengal, Peru say "no". In Peru the mode of co-operation obtaining is for each mission to undertake a specific piece of service; in line with this policy the bookstore in Peru is financed and administered by one mission for the benefit of all. The Nile Mission Press holds that mutual co-operation works best when "each co-operating society makes it-

¹ From the minutes of a joint meeting of the National Christian Council Commission on Christian Literature and members of the United Christian Publishers with Dr. J. W. Decker of the International Missionary Council, Chengtu, China, March 23, 1945.

² Letter from Charles W. Turner, December 26, 1944.

self responsible for a bookstore in a given area and stocks the publications of the other co-operating societies on a mutually agreed basis. This has the disadvantage that not all books are equally pushed . . . but it is more economical." So both the "yes" and the "no" make it plain that the day of outright denominational shops has yielded to working together, whatever form that may take.

One most interesting form has appeared in both Bogotá and Bombay, the maintaining of a Christian Literature center at the Bible House.

Range of Stock

1. It is exceedingly bewildering to enter a "bookshop" and find oneself surrounded by fountain pens, tennis rackets, toys, and bric-a-brac. Sometimes one has to penetrate to an inner room to find books! The reason is not far to seek; the clientele for Christian literature is so limited both in size and purse that the proprietor would starve had he no other means of support. Commercial stocks, stationery, school books, and less closely related merchandise, "carry" the Christian book trade. The question is whether they serve as bait or as distractors of attention.

How comprehensive a line is it wise to keep? Of a round dozen representative commentators on this matter, not one would extend stock beyond literature and stationer's supplies. Several would limit to books only. None would limit to evangelical materials only; additions would include "character-forming literature," "works which favor the democratic way of life," "publications on a high moral and cultural level," "textbooks," "anything that serves culture and religion," "books by respectable authors on history, biography, philosophy, the arts and sciences." From the negative side warnings are given: they "must not degenerate into simply secular book or stationery stores," they should be "sufficiently distinctive not to admit certain types of literature," "nothing remote from our evangelical purpose."

A life history of one shop in a South American land may have typical elements. Organized by well-intentioned laymen for evangelical books for the evangelical constituency, widely advertised, hard hit by limitations of interest within the constituency and of too small an assortment of books, forced in order to avoid financial collapse to add to stock "all kinds" of books, changed thereby into a very general bookstore, sold, ended!

That specter of financial collapse, dealers assert, can be exorcised only by excursions into a wider line of stock or by ample subsidization.

2. In selecting even the Christian books great care is required. Apologetics which unfairly attack other religions should be anathema. Narrow denominational materials present a problem; stocking them prejudices one section of the buying public and not stocking them another section! Here true comprehensiveness is the answer. A bookshop is to serve the whole public, its spirit must be inclusive not exclusive; it is to serve Christ, its spirit must be kindly and generous, while at once unchangingly true to the revealed Word.

Atmosphere

1. The bookshop is a place—would one dare to say *primarily*?—for friendly contact. In Ahwaz "the main value of the bookshop, apart from the books which have gone forth, has been the footing which it has given us in the business section of the city. People drop in for a handshake, an exchange of greeting, even though they do not wish to buy anything. Many will drop into the shop who would not take the trouble to pay a formal visit to the home. To my mind we are meeting the people more on their own plane and sharing their lives more fully here at the bookshop than anywhere else. Our interests enlarge, our prayers expand, as we follow with our mind's eye the mullah who purchased a copy of the Gospel, the lady deeply veiled who took four

pictures of Christ to hang on her walls, the *sayid* who bought several copies of the Levonian tracts, the Iraqi consul who took a copy of the Bible in Arabic, the policeman who purchased 'The King of Love,' or the student who whispered rather cautiously, 'I should like to have a talk some time about religion.' This is the type of ministry which the bookshop is continually engaged in."¹

2. The bookshop is a reading and talking center. "A friend of the proprietor or a prospective purchaser squats in a corner poring over a book . . . Where an evangelistic missionary believes in literature, and also needs a city centre whence he can make personal contacts, perhaps using an inner room for small classes and discussion circles, such a bookshop may 'pay' spiritually, though it may not sell more books than would an active peddler with his pack."²

3. The bookshop is integral to the life of the local Church, supplying the literary needs of the congregation and offering opportunities for service in evangelism. Church members could "go for an hour or so by plan to put themselves at the disposal of the business managers of the shop to talk with people who come in in a friendly and informal manner about the literature they wish to buy or borrow. I suggest this as a new venture in friendly commonsense for the discharge of the evangelical task."³

It is essential never to forget: that the human values are central; that an open table where goods can be freely handled may be better than a dustless glass case; that an open-sided room where folks sit chatting on a carpet may provide atmosphere which a European style of shop would stifle; that always, always,

¹ From "Report of the Inter-mission Literature Committee of Persia, 1934-1935."

² *Christian Literature in Moslem Lands*, pp. 237-38. New York, George H. Doran Co., 1923. (c)

³ Letter from J. W. Sweetman, Henry Martyn School, of Aligarh, India, January 20, 1945.

a reading corner and a secluded spot for personal work must be part of the establishment. Modernity and efficiency *can* be either enemies or servants of the Lord in His seeking for souls.

Business Methods

Yet for all the informality and spontaneity of life within the shop, it must be on sound foundations.

In the first place, all that has been quoted concerning publishers and printers is true also of sales managers. The annual inventory, the income and disbursement sheets, assets and liabilities sheets, gross profit sheet, the report to sponsors, are tests of business health. Depreciation of stock and equipment losses, discounts for sale of old stock, and any other variations must be taken into account in the yearly record. Disposition of profits, if any, must be considered; should they be applied to increased overhead or to enlargement of stock? Is the salary of missionary staff shown in the bookkeeping? What is the relation of overhead to direct expenses? What is the frequency of turnover?

In the second place parity of price with other bookshops should be studied and maintained, by mutual agreement if possible. Undercutting can thus be avoided.

There are evangelical bookselling agencies which spend little or nothing on publicity, either on advertising or on the maintenance of a bookshop with a show window to the public street, with its consequent rent and taxes, nor on employees and the other overhead expenses of such publicity. Some of these undersell the larger bookstores, and in some cases even sell the books at their bare cost While at first sight this may appear to favor circulation, its ultimate effect is to withdraw from the bookstore which is fulfilling its missionary function to the larger public, the basic support of the evangelical group. At the same time a mistaken impression is created that the larger bookstore is exploiting its clientele. Such agencies do not build up a capital structure which permits them to contribute to the

development of the movement, and they hinder the other bookstores from maintaining their capital strength.¹

Can bookstores be self-supporting? It depends on: the comprehensiveness of stock, the attitude of the public, and the trade arrangements with publishers. Cautious optimism says, "Nobody gets rich selling evangelical literature and the bookstore runs along the edge between black and red ink most of the time, trying to build up its stock in hand."² It evidently can be done in Latin America, and in the big Oriental and African cities. Too much emphasis on self support, however, would bring about a state "in which the profit and loss account was of vast importance . . . other things fell into a lower perspective . . . distribution and care of the ordinary cheap material, which could never bring a large profit, was forced out of sight."³

Among the favorable trade arrangements are:

1. Discounts to bookstores—sometimes as high as 40 to 50%, in order to allow the store to retail at a discount to individuals purchasing for resale.
2. Consignment sales, with or without deposit, on a sail or return basis.
3. Shipments of books from abroad direct to the retailing house instead of to the ordering agency which would have to forward with extra freight charges.

Despite such help, most Christian bookshops suffer from financial handicaps: "1. Lack of capital; 2. Poor locations, due primarily to inability to pay higher rents required; 3. Faulty administration with consequent financial loss."⁴ Some financial assistance

¹ "Christian Literature Program for Latin America." Findings and Recommendations of the Conference on Christian Literature in Mexico, p. 77. New York, Committee on Cooperation in Latin America, 1941.

² Letter from Allen D. Clark of Medellín, Colombia, November 8, 1944.

³ Cullen Young at the All-Day Conference on Christian Literature, London, April, 1944.

⁴ Letter from Charles W. Turner.

is therefore necessary for a specified period of time. This may take various forms:

1. Out-and-out grants
2. Donation of land and buildings or of the rental thereof
3. Subvention through voluntary service by staff, missionary or national, or through loan of personnel by a mission
4. Paying freight charges
5. Loans of capital. Ranchi and Nagpur have been profiting under the following Indian Literature Fund proposal: "For struggling bookshops, the provision of a revolving fund from which Rs. 500/ (\$185) could be borrowed on the recommendation and security of the Provincial Christian Council concerned, to be paid back in instalments of Rs. 100/—over a period of five years beginning with the second year from the date of the loan."¹

Finally, it is worth remembering how that bookshop in Ahwaz, in soberly listing its assets, counted as chief among them "the confidence that our God was thrusting us forth and would not let us down."²

LITERATURE EVANGELISTS³

"For the most part humble, God-fearing colporteurs are the unknown, unsung heroes of this adventurous undertaking, which has led them over the mountain trails . . . across the desert . . . and into the busy market place."⁴ And always, in the book-hungry lands the book agent is warmly welcomed. Not for him the closed door of the West, but rather the eagerness of novelty, the curious attention of even an unstable crowd.

In spite of this, the use of colporteurs is one of those pendulum affairs, swinging back and forth in mission opinion. Now we

¹ From the minutes of the Triennial Meeting of the National Christian Council Committee on Christian Literature, Nagpur, India, January 5-6, 1943.

² From "Report of the Inter-mission Literature Committee of Persia, 1934-35."

³ See Appendix I.

⁴ *On This Foundation*, by W. Stanley Rycroft, p. 108. New York, Friendship Press, 1942. (c)

have them, now we don't! Only the Bible Society has remained unshaken in its assurance that paid itinerants make the best possible distributors; the results certainly seem abundantly to justify the practice. Moreover, the Bible Society has been willing to co-operate with other Christian agencies in some places where that seemed feasible, in the matter of training for such service and in the circulation of literacy materials and all Christian literature.

Colportage is at present returning to favor. The Telugu country had abandoned the system in favor of the praiseworthy hope that every evangelist and worker would be a colporteur, but is now sadly saying, "Everybody's work is nobody's work." Orissa discerns the need for a different type of man; "the tendency has been to appoint second-rate people . . . Only such persons should be chosen as colporteurs as would have a special bent for selling books, and would go about the country as Hindu Sadhus do, willing to endure hardship and absence from home."¹ A sense of vocation is needed. Perhaps that would be fostered by changing the name from "colporteur" to "literature evangelist," which is the title given the fine Syrian who travels for the Beirut Press, preaching and selling books. Colporteurs are not merchants but preachers through literature. "Bazaar preaching is always a good introduction to bookselling. . . . This is in effect the only method we (in Sind) employ."²

PLANNING DETAILS OF TRIPS. The making of successful itineraries for colporteurs and utilizing to the full the contacts they make is vividly described by Mr. Clark:

In Korea, I had my big bookstore in the seminary basement and I had some merchant in every one of the fifty county seats and market places of our province selling books. Then I had from three to eight

¹ Letter from H. S. Frost, Convener, United Christian Literature Committee of the Utkal Christian Council, India, January 2, 1945.

² Letter from R. A. Carson, Secretary, Sind Christian Literature Society, of India, January 4, 1945.

Bible Society colporteurs who visited unevangelized areas and were ordered to stay away from the churches except on Sundays. They sold mainly Portions as an evangelizing agency and were under orders to try to tie up each hopeful inquirer among the buyers with some near-by church leader. . . . I had four or five men who largely traveled the four hundred churches of the province selling in the churches. To make their salaries, they were given a monopoly of selling the three Best Sellers, i.e. the hymnbook, New Testament and Sunday school lessons. Each man was required to carry at least fifty kinds of books. I made out their itineraries and sent letters ahead of them to the churches telling each church exactly when the man was due; telling them at that time to ring the church bell and assemble there while my man preached (I selected as colporteurs men who could preach to edification. Three fourths of all the Sunday preaching in Korea is by laymen.) After the preaching, the men spread out their books and sold, and the advance letters always said that "No credit would be given," so folks must gather their pennies in advance if they wanted books. The colporteur had to make those exact times or get fired, unless he sent a courier to let folks know if he had had a serious accident. In our province, we sold each year in the neighborhood of 70,000 books. I believe the plan will work in any sort of territory on any mission field.¹

SUPPORTING. Some colporteurs are paid straight salaries, some basic salaries with a commission based on sales, some are given books on a 50 per cent discount and supposed to recover enough from sales to make their living. The first plan is generally considered "too cold," not requiring constant energy; the last "too hot," involving the temptation to haggle; the middle one "just right." However, the third works successfully on the principle described in the preceding paragraph of giving best seller monopolies to a limited group and expecting the profit on those "must" books to support the whole project. Care needs to be taken to have the public realize that the "profit" is really only "wages" or the cost of making the book accessible to them. The

¹ Letter from Charles Allen Clark of Korea, September 27, 1944.

Seventh Day Adventist arrangement in India is to allow the salesman one half the sale price of each book; one of their magazine saleswomen cleared Rs. 500/ per month as her personal income. The amount of income is bound to affect the quality of person ready to devote talent to the task. Profiteering by book agents is recognized as a grave danger. To guard against it prices should be clearly printed on books and also advertised, and agents should be trained in accounting and their accounts adequately inspected.¹

WORKING IN TEAMS. Consideration of the difficulties in the way of persuading men of education to undertake colportage, of getting evangelists to sell instead of give away books, and of finding salesmen who are not too expensive, has led to a new proposal, that "a permanent team of trained men, . . . an evangelist with the cause of Christian literature at heart, a keen and capable salesman with initiative and standing, and a third assistant of the colporteur class . . . would be the most effective and cheapest in the long run. . . . Trained workers could reach most church adherents and work up a real interest in literature. . . . The need is to conserve and foster interest aroused and this means permanent staff."² Peru has a Colportage caravan.

Always the inspiration of the colporteur lies in "the thought that every book or pamphlet sold is in a very real sense a planting of the seed of the Kingdom of God."³

ADVERTISING

One of the first needs in the whole Christian literature program is for better advertising. This is, after all, the twentieth century, the era of publicity for every ware! Yet half of what exists on Christian bookshelves is never made known in any way to the

¹ "Report on Literacy and Adult Education in the Gold Coast," by Margaret Wrong, pp. 25-26. 1945.

² Letter from J. R. Menzies, Nile Mission Press, of Cairo, December 12, 1944.

³ Notes on the Tambaram Recommendations, National Christian Council, India.

great mass of prospective buyers. A town crier is desperately needed—to go around and shout in the ears of publishers and salesmen that “it pays to advertise.” If Christian literature did not affect the life of the world, it would hamper only ourselves to keep quiet; but with Christ the Redeemer of mankind it is positively criminal to be so reticent about that which proclaims Him.

Many methods are known to the business.

1. **SHOW WINDOWS.** In Teheran a niche cut in a compound wall has for seven years been attracting the attention of hundreds to the latest books and pictures.

2. **REVIEW COPIES** for all local periodicals.

3. **SAMPLE COPIES.**

a. *To church leaders:* “Our Methodist Publishing House in Brazil has the excellent custom of sending a copy of all publications to every Methodist minister and missionary of the Brazilian Church. This is subsidized by the Board of Education of the Church.”¹

b. *To institutions:* “In Syria copies of some publications, particularly periodicals, are sent to a limited number of schools and public libraries. In some cases this has been at the request of the Moslem institutions.”²

c. *To the public.* Mr. John Ritchie in Peru selected names of citizens from the paper and mailed to each a free copy of his evangelistic periodical. Follow-up with a second copy depended on whether the recipient responded.

d. *To selling agents,* each copy stamped “Specimen” so it will not be sold but will be put on a “Latest Book” shelf.

4. **LEAFLETS.** “The steady and persistent circulation of leaflets or periodicals carrying reviews of books (and giving) a true idea of the contents.”³ An example is the flyer for *Daily Light* in

¹ Letter from Charles W. Turner, December 26, 1944.

² Letter from W. G. Greenslade of Beirut, Syria, November 28, 1944.

³ Letter from the Evangelical Literature Committee, Peru, January 19, 1945.

Spanish, on one side a sample page and on the other the ad of *Librería Medellín* whence it is available. The publisher can supply such leaflets, leaving space for address of local dealer to be stamped on. Pictures greatly enhance the success of this method.

5. THE PUBLIC PRESS. Insertion of advertisements, reviews, and articles in daily newspapers. Dr. Zwemer pioneered in this; so did Japan. Church publications can be similarly utilized.

6. THE POST. Advertisements sent through the mail and lists enclosed in every letter. A Moslem sect in Bengal bought stamped postals in quantity, printed ads on half the writing space, and sold the cards at one-third the regular price.¹

7. THE RADIO. For notices and reviews of good current books.

8. THE CURBSTONE. Passersby in a certain street in Calcutta are entranced by a man crosslegged on the sidewalk reading a story aloud. When a crowd gathers and interest in the book deepens he stops suddenly and points to the bookshop urging them to go in and buy a copy of this very volume!

9. THUMBNAIL SKETCHES OF WRITERS, published as news items in order to popularize the authors and thus stimulate readiness to purchase.²

10. USE OF THE BOOK-OF-THE-MONTH PLAN.

11. SUBSCRIBERS' LISTS. In prewar China the C.L.S. "had a system of membership whereby you paid five dollars or more per year and received one copy of each of the new books as they came from the press. The members were also given a discount on all purchases. The regular arrival of new books was a decided stimulus to reading. For several years the Church Missionary Society sent a grant . . . to cover cost of membership in the C.L.S. for all their pastors."³

12. TRAVELING AGENTS, to hold exhibits and take orders.

13. Most important of all, ADEQUATE LISTING.

¹ *Christian Literature in Moslem Lands*, p. 250. (c)

² Letter from John Savage of Lima, Peru, May 2, 1945.

³ Comments of United Christian Publishers, February 13, 1945.

a. *Catalogues.* A model is the *Catalogue and Guide* issued by the Inter-mission Literature Committee of Iran. This includes a price list of all Christian publications available in Persia, a brief résumé of each publication with a hint as to its use, and a topical index with references to the various publications under a number of important headings. This has aided materially in intelligent distribution. It avoids the three common pitfalls of catalogues: (1) Incompleteness ecumenically—a really useful list is not limited to one denomination, one publisher, one area (as are most catalogues), but is a consolidated effort. (2) Incompleteness chronologically—a really useful list is not limited to the books appearing during the current year or the past triennium, but includes everything still in stock. (3) Incompleteness factually—a really useful list contains digests of the contents and indicates the types of readers to whom they would be of maximum value. Such catalogues need compiling at least every three years, with annual supplements.

b. *Bulletins.* The C.L.S. publishes *The Bookman* in both China and India, a quarterly magazine giving information with regard to all the latest books, whether published by the C.L.S., issued by other Christian agencies, or imported from abroad. This has become a very important medium of publicity, so much so that India requested that its scope be extended to cover the whole sub-continent. The periodical frequently brings together an exchange of comments on different literature problems. The *Boletín Bibliográfico* serves the same purposes for Spanish Latin America, as does a section of *Books for Africa* for that continent.

c. *Specialized lists.* The C.L.S. China used colored lists, with each subject regularly advertised on paper of a certain hue.

OTHER SPECIALIZED METHODS

Recently a theological professor had lunch in a Chinese restaurant in New York. Embedded in the delicious pastry served for dessert was a slip of paper, with a Bible verse! Whether this

evangelistic zeal is that of the proprietor or of the baker is not known, but the customers are impressed.

Many ingenious methods have been developed to put Christian reading material into the hands of the public, far too many to be mentioned in this chapter. Yet these specialized techniques are fascinating and richly rewarding; the following descriptive list is therefore as kaleidoscopic as possible.

Reaching Special Groups

I. CHRISTIAN WORKERS. In this, as in everything, "pastors are the key to the situation."

a. *The Pastor's Bookshelf* is a popular ideal. The Philippine Federation of Evangelical Churches gave pastors, deaconesses, nurses, and other Christian workers "five books with which to start a library, and provision was made by which they could add to their collection by contributing small sums toward boxing and transportation."¹ A variation is the giving of a lump sum to capable pastors to make their own purchase, the books selected serving the Committee as a criterion of the quality and popularity of what has been produced. Concession rates for clergy could be on the condition that book reviews are periodically submitted.

b. *Specimen copies* sent to church leaders bring their money's worth in advertising and help build a solid pastoral library. Many pastors would welcome even just a list of basic and essential books.

c. *Pastoral book clubs* involve each member's contributing enough money for one book and then exchanging copies with others.

d. "Where a central treasury exists, pastors' increases in salary should depend also upon their reading and purchase of

¹ "Books for the Philippines," by Idella W. Higdon, 1945.

reading material, as well as on their zeal for the distribution of books in the congregation.”¹

2. CHURCH MEMBERS. Sunday Bookstalls are the result of sending on “sale or return” an assortment of books to be displayed and sold after services for three consecutive Sundays, under the care of some responsible laymen.

The Christian Book Room, Nagpur, sends a literature worker to visit cottage prayer meetings and bring books to the attention of Christian people.

Many a Church has a permanent book corner to advertise current literature.

An Evangelical book club now functions under the auspices of the Confederation of Evangelical Churches of the River Plate, with the plan of publishing six books annually at a regular low rate and with the purpose of stimulating reading.²

3. THE INTELLIGENTSIA. The C.L.S. in its early days in China reached out with complimentary copies to “a selected list of the chief mandarins, high examiners, educational inspectors, professors of colleges, together with a small percentage of the literati and some of the ladies and children of their families . . . 44,036 persons.”³ In addition, candidates at the highest honors examinations were given free treatises. Probably no other literature program has ever been so ambitious.

4. TROOPS. “Large consignments of books in all South African vernaculars have been consigned to non-European troops in the Union and the Middle East. Financial assistance is being received from the Department of Native Affairs and the ‘Books for Troops’ Committee of Johannesburg, as well as from private sources.”⁴

¹ Letter from M. P. Davis of Raipur, India, January 6, 1945.

² *Latin America Newsletter*, November, 1944.

³ *Golden Jubilee*, p. 85. C.L.S. China, 1937.

⁴ *Christian Council Quarterly*, South Africa, January, 1944.

5. THOSE IN INSTITUTIONS: hospitals and clinics, schools, and, most successfully, prisons. In Iran carefully selected gifts of literature were made to prison officials, guards, and the prisoners themselves.

6. VILLAGERS. One district superintendent took a census of every village in the area, with the aim of selling literature in every home where there was a literate person. Sales were recorded and regular visits made.

7. HOLIDAY-MAKERS. Students at the Near East School of Theology in Beirut have successfully sold literature to people waiting at cinemas, in the cafés, at playgrounds. In such a connection "someone needs to make a real study of the psychological effects of our modes of distribution as well as of the effects of various types of literature."¹

Utilizing Special Occasions

1. LITERATURE SUNDAY. The third Sunday in November is widely observed throughout India as Literature Sunday, when special prayers for the ministry of Christian literature are offered, sermons are preached on the value of reading, the collection is devoted to literature work, and an exhibition of books is arranged at the back of the church.

2. LITERATURE WEEK. This has been a successful feature of church life in Palestine, in connection with the Week of Witness, and has been suggested also in Santo Domingo. In India the Week of Witness has brought a remarkable increase in the circulation of Bibles and Bible portions, for every church member is charged with making a special evangelistic effort during those seven days.

The Federation of Latin American Evangelical Youth has recently organized the Evangelical Book Week with the object of bringing

¹ "On the Distribution of Christian Literature," by E. W. Menzel, in the *National Christian Council Review*, India, April, 1941.

before the youth of our churches the importance of Christian literature and the need to buy and read books.

Young people in each local church are urged to organize a display during Evangelical Book Week and arrange for the sale of books. Each group is expected to sell a minimum of twenty books. The F.A.L.J.E. has issued a bulletin which includes a list of recently published religious books.¹

In this connection, offering prizes for sales and organizing laymen in teams to sell books in competition with each other, act as effective stimulants.

3. SCHOOL HOLIDAYS. The principal of a school in South India turned his students into "junior salesmen" for the vacation period; 350 boys took 7,000 little books, of which they sold 6,000, an average of nearly 20 per boy!

4. ALL SPECIAL GATHERINGS. Refresher courses, retreats, councils, conferences, camps, conventions where Christians gather; and fairs, exhibitions, market centers, religious pilgrimages, where all folk are to be found in an expectant mood. Stalls or tables for display, a talk for attraction and information, a good selection of stock, and sales on the spot—these are some of the elements. In one day in Venezuela one man sold 48 books and established mail order contacts, and calls it his "best investment in advertising."²

Book Fairs, Teas, or Conferences

Book fairs have been developed by Miss Kathleen Chamen of the S.P.C.K. in India, and are overwhelmingly successful.

Book fairs are social events planned to be a means of taking books to the people so that they may know what books are available and in this way be stimulated toward a greater desire for them. Book fairs in schools have an added purpose. They help educate the fu-

¹ *Latin America Newsletter*, November, 1944.

² Letter from John R. Gosney of Carácas, Venezuela, April 5, 1945.

ture generations of men and women in the love of reading and the use of books, and holding fairs regularly, every year or two years . . . is a way of bringing books to their notice. Also, the love of buying things for our own possession, which is so fascinating to all of us, enables boys and girls while still young to turn the buying habit toward good and useful ends.

The people concerned are invited to a hall, or large room, in which a number of bookstalls have been arranged. These should be comfortably spaced around the walls with one or two in the centre of the room, allowing sufficient space for people to get round easily. Each stall should have two voluntary salesmen or women, ready to attend to the visitors and talk to them about the books. At intervals after the opening, a bell is rung calling people to different stalls for short talks about particular books. The fair usually lasts between one and one-and-a-half hours.

Some prominent person should be asked to open the fair with a short speech and the people can assemble for this, either seated or standing, at one end of the room. After the opening the visitors are free to move about amongst the stalls. At intervals after the opening, a bell will ring for the talks mentioned above. There is a real art in giving such talks and only those who know how to interest others in books should be asked to speak. It is generally best to speak about not more than six books at a time and afterwards people should be able to see and handle them.¹

The values are evident: it is an entertaining social event, but centered on reading; it makes people book conscious and gives freedom in being able to buy; it gives opportunity to local workers to acquire a knowledge of how to sell books, and an interest and pleasure in doing so. Fairs held in schools have been even more enthusiastically received.² Those for adults often add a tea party to the program. The C.L.S. realized Rs. 10,000 (\$3,500) in one year from the proceeds of book fairs.

¹ "Book Fairs," distribution leaflet of the Christian Literature Society, India.

² See Appendix III.

Book Vans

A rather spectacular venture was carried out by "Burma Mission" Jones, who served as Book Peddler on the Road to Mandalay, in a van called the Messenger of Light.

We were well convinced that our books would sell if they were "put under people's noses." . . . So we took to the road and for three successive years the writer and his spouse spent some time plying up and down the highways with a bookcase lashed to the back of a car. We sold books in unprecedented numbers. . . . It was hoped that Rs. 3,000 might be raised to obtain a ton- or a ton-and-a-half truck. It proved necessary to be content with an ancient touring car chassis on which a body was built. . . . The walls of the body are bookshelves which let down outward to form counters from which to sell. These counters also serve as showcases as they are divided into sections to contain books. . . . Though we stocked up with 5,500 books, and found ourselves badly overloaded, we should have liked to have taken 2,500 more. It was still necessary to arrange for shipments to meet us along the way.¹

This van could not reach villages; now there are hopes for book bullock carts and book sampans.

The good roads of Mexico have given rise to several Gospel Car Projects, usually equipped with a large supply of Christian literature. The Lovedale Colportage Caravan scheme transports a modern George Borrow to the farms and kraals of South Africa.

Other agencies use a similar plan. The Bureau of Popular Literature in the Netherlands East Indies uses lorries equipped as rural bookshops, the Mass Education Circuit Van in West China carries books; so does a Red Cross van in Bechuanaland. Wherever mobile film units or medical units are set up there should be

¹ "Burma Mission" Jones, by H. G. Harwood, pp. 97-98. Rangoon, Burma, Baptist Mission Press, 1940.

included a supply of books in charge of a trained agent. If Christian forces are to lay hold upon the villages, wide use of this approach is a vital necessity.

Mass Sales

In South India "mass sales" projects have been carried out, under the direction of the Bishop of Tinnevely. . . . By agreement with the British and Foreign Bible Society, an entire edition of the Bible was contracted for—some 12,000 copies. Special arrangements were made with the Bible Society, that these might be made available to the people of the diocese at wholesale rate. Besides this reduction in price, the cost to the people was lowered still further by special gifts from a number of sources. The selling price was thus reduced to only a little more than half the usual rate. Results were even greater than expected: the entire edition was sold out within a comparatively short time. In many thousands of homes, Bibles appeared where no Bibles had been before. A similar project was carried out, distributing lyric books, of which 5,000 were sold within a very few months.¹

Handy Aids

1. THE FOLDING BOOKSTALL, made of strong cloth, with four rows of pockets (three double pockets, a larger and a smaller to a row), and thus when open displaying attractively two dozen books and when folded up being easily transportable, is a boon to village workers. Stocks of books are carried in position so that "all that is necessary is to find a convenient nail or projecting pole and unfold the case."²

2. THE COLPORTEUR'S TROLLEY is "like an ice-cream van on bicycle wheels to be pushed by the salesman."³

3. SPECIALLY DESIGNED SHOWCASES for the vestibules of churches,

¹ "The Distribution of Christian Literature," by L. A. Crain, in the *National Christian Council Review*, India, May, 1943.

² "People Buy Books."

³ "The Distribution of Christian Literature," by K. M. Chamen, in the *National Christian Council Review*, India, November, 1941.

for the outpatient department in hospitals, district pay-day centers, and elsewhere.

4. ARRANGEMENTS TO SEND PARCELS OF SELECTED BOOKS, up to an agreed value, twice a year to chaplains, hill stations, colleges, et cetera.

5. WAYSIDE PULPITS, as used in the British countryside, where literature is shown to passers-by. In busy thoroughfares thousands pause to read the pages carefully opened in a pedestal case.

6. FAVORABLE FINANCIAL AGREEMENTS:

a. *Consignments on sale or return basis.*

b. *Discounts.* The I.L.F. in India is experimenting with allowing to individuals ordering for re-sale 50 or more books a 33½% discount, and also with granting to group meetings "an amount up to 20% of proceeds from sale of books, to be used toward meeting actual transportation expenses."¹

7. THE DISTRIBUTION LEAFLETS, published by the C.L.S. Madras, make these ideas public property, even as far off as Africa.

8. BOOK REPAIR SHOPS, where used books are brought back, rehabilitated, and sold again at reduced rates.

EVERY CHRISTIAN A COLPORTEUR

And now we are back where we started, to contagious enthusiasm! How shall the book become ubiquitous, how shall depots cease to be "cemeteries for literature"? Why, every missionary and every pastor and every staff member and every Christian must needs be on fire to share those books which stir and satisfy the spiritual quest. There is no other way. Every congregation must be a distributing point. Always the printed word must accompany the spoken word.

To that end, every possible opportunity needs to be grasped, in seminaries, at summer institutes, through sermons, to emphasize the place of Christian literature in the life and witness of

¹From the minutes of the Triennial Meeting of the National Christian Council Committee on Christian Literature, Nagpur, India, January 5-6, 1943.

the disciple. The C.L.S. Madras has been including in its series of Distribution Leaflets various subjects designed to cultivate awareness of how to use books within the church and without.

To what end? Let a story serve as vivid answer.

The missionary went down the street giving out tracts or dropping them in windows. He noticed a house set back from the street, shut-up looking, forbidding. Why bother? It was just another house. What difference could one house make? But he dragged his tired feet to the entrance and dropped his tracts into a small open window. Before he could reach the street again the door was jerked open and a voice hissed, "Sst! Señor, show us your books." In a moment the missionary was inside, preaching the gospel to the whole family. The girl had received a tract three years before and had cherished the story of Jesus. Now she wanted the big Book with all the stories. She was eager to buy it. And couldn't their house be used for village meetings? When the missionary left he looked back at the house he might have passed. Just another house? Not at all, but a place which, by God's grace, would be the beginning of another church.¹

LIBRARIES

Every phase of the Christian literature program is dynamic, but no part offers more thrilling possibilities than the establishment of libraries, collections of books for the common use of the community. Would that Providence had granted a Carnegie to every country! Perhaps they will arise, if Christian leaders can once demonstrate what the existence of libraries means in terms of pleasure and development.

It is quite obvious that with the capacity to purchase so strictly limited by the comparatively small amount of money in circulation among the "proletariat" of Africa and the Orient, adequate distribution by sales is impossible. Public book collections are therefore necessary. Admittedly most of the Christian libraries in churches and school are not very thriving; admittedly govern-

¹ *Monday Morning*, February 5, 1945.

mental or secular provision is utterly inadequate. Something very badly needs doing.

Drawbacks

Libraries in Christian institutions are, on the whole, cause for discouragement, not because the library idea is not a brilliant one but because:

1. Grants for building up libraries are irregular and inadequate
2. Untrained persons are in charge
3. The furniture is calculated to preserve rather than to adorn
4. Hours are very restricted
5. Books are covered with brown paper
6. Browsing is discouraged
7. Reading is considered a class duty, and reports are required
8. The general public is excluded

As for lending libraries, everyone knows the difficulties. It takes a bit of education to instill a sense of responsibility into borrowers; books walk off and never return or come back sadly the worse for wear. Reading rooms appear to be a much safer investment until the respect for books and their ownership has been deepened.

Some publishers fear that libraries will reduce sales. Two factors give the lie to that bogey: 1. Anything which fosters the reading habit is bound to increase the trade and is therefore wise from the long-range view; 2. Supplying a library in every town and village would actually call for much larger editions than have ever yet been contemplated. Moreover, those who know the satisfaction of owning books will continue to want their personal shelves filled.

As a matter of fact, however rudimentary a library may be, it stretches the horizon of each patron and helps create the taste, the demand, for reading. And for hundreds of the poor who otherwise would have no access to books it provides the treasury which is every man's right.

Varieties

PARISH LIBRARIES, or church bookshelves, are in use in scores of congregations. Some have a special "New book shelf," or a shelf for young parents, a shelf for children, et cetera. Architects of new churches, or at least the buyers of furniture, ought to have the need in mind when making plans. The C.L.S., Korea, issued several hundred specially bound sets of books as small libraries for churches and Sunday schools. Each denomination ought to arrange a central fund to subsidize such libraries. But the chief need is for an aesthetically minded enthusiast to act as librarian, and for a book-minded pastor.

REFERENCE LIBRARIES for ministers, teachers, and others, offer vital service in many centers and are needed in every central station. Also "well-organized reading rooms in specially chosen centres where books not possible to be lent by post could be consulted at leisure with an arrangement even for a few days hospitality, would be a boon."¹

SCHOOL LIBRARIES run from kindergarten through university and offer tremendous possibilities. The library should be the most attractive corner of a school; time for browsing should be allowed; old pupils should be encouraged to drop in. Funds, personnel with a flair for people and books, and elementary instruction in cleanliness, promptness, et cetera, are required. The library can be the heart of the elementary school as well as of the college. Several ideas are worth pursuing. "The C.L.S. Madras ran one conference on school libraries, for teachers in Madras . . . which was widely appreciated. Two others are planned."² The same society recently inaugurated the school library box scheme.

¹ Letter from J. W. Sweetman, Henry Martyn School, of Aligarh, India, January 20, 1945.

² Letter from K. M. Chamen, Assistant Secretary, Society for Promoting Christian Knowledge, of India, January 4, 1945.

Small wooden boxes have been made which, when opened, are found to be a book case containing some twenty to thirty volumes. These books have been chosen to meet the variety of interests usually found among fifth and sixth Form boys and girls. They are on a wide range of subjects and might be used in connection with a number of lessons as well as during leisure hours. . . . Schools affiliated to the scheme will be entitled to receive the school library box once a term (i.e. three times a year). . . . Each box may remain with the school for four weeks and must then be returned.¹

Iran has a somewhat similar plan, sending five sets of nine different books to a school, with permission for students to take a book home for a week at a time.

URBAN LIBRARIES usually take the form of reading rooms, with an evangelistic impact. This has been an exceedingly fruitful way of bringing the Gospel to men's attention. An unassuming room in a bazaar where folk can spend an hour with a book is the customary pattern. Occasionally books are also loaned out from these rooms. "The hospitals in Chenhsien and Siangtan each have a reading room."² Mrs. Junkinson in the Punjab found people more ready to turn aside into a garden than to go to a reading room; she accordingly hedged a triangular patch into a reading garden, with shady spots for summer and sunny ones for winter, a gate on to the road, benches, a good assortment of books, pictures to attract attention. Mr. Sutherland in the North West Frontier Province found that the book had to be taken to people; so he got the educated people to pay him Rs. 2 (60¢) as a deposit and "had a man take books around to the homes and suggest reading matter to them. He would leave a book with those who wanted one, and exchange it for another when he next reached that house."³ And for the Christian con-

¹ Notice of scheme sent to principals by Christian Literature Society of India.

² Hunan Mission Report, 1943-44.

³ Letter from W. Sutherland, Secretary, Christian Literature for Moslems Committee, of India, January 9, 1945.

stituency, "a central circulating library of Christian books in a city should go a long way to make Christians literature conscious."¹ It is conceivable that such a central library could be a feeder for all the branches, with exchangeable units. The marine library system, based on trades between ships, has possibilities here.

RURAL LIBRARIES are facing their day of greatest hope, as adult literacy movements give promise of enthusiasm for reading! Several nations are planning to meet the demand in secular fashion; the Mass Education Movement of China has also its People's Library of over a thousand volumes, with the Fellow-Scholar Association entrusted with the organization of traveling libraries to get the books to the people. Russia has scattered in villages reading huts, warm, attractive, with simple books for all ages and with pictures on the walls. Kashmir set as a goal one traveling library for every four villages, transported every month or so by a librarian, who inquired from the returners of books what they liked and learned. Africa hopes that "the little information bureaux, set up in so many places to give news of the war, may continue in times of peace and grow into proper libraries, so that a network of libraries may be spread over the country, and knowledge and sound learning may increase and flourish everywhere."²

Baroda State has a department of traveling libraries, consisting of "boxes of fifteen and thirty books selected and despatched on request, free of all cost to the reader, even the rail freight being borne by the department. And then there is the district libraries' section which by a system of state aid has brought free libraries to all the forty-five towns and to more than eight hundred of the bigger villages of the state with an aggregate stock

¹ Letter from J. W. Sadiq, Distribution Secretary, Bombay Tract and Book Society, January 15, 1945.

² "Libraries in Africa," by Ethel S. Fegan, p. 16. (African Home Library Series No. 25.) London, Sheldon Press.

of more than six hundred thousand volumes and a circulation of more than four hundred thousand among more than eighty thousand readers.”¹

The Germiston Library in South Africa has a “central stock of books from which batches of fifty to two hundred are sent in stout wooden cases to the various centres. On arrival at a centre the boxes are unpacked, opened out, and used as shelving, thus solving a problem which exists because most locations and schools cannot otherwise provide for storing the books sent out. As a rule the local schoolmaster or location superintendent takes charge of the branch library, registering the loans and keeping the books in good condition. After six or twelve months all the books are collected from the readers and sent back to Germiston where they are checked and mended; a new batch is then sent out to the branch in exchange for those returned. Any non-European may become a member of the library and borrow books, one at a time, free of charge. The total number of books issued . . . for 1943-44 (was estimated at) 33,728.”² But no plan is extensive enough to reach everyone, even in the United States. Of 3147 counties, 1700 have no libraries at all or else only in the cities. So everywhere the Christian Church is challenged to pioneer.

Publishers are being urged to supply parcels of selected books as a nucleus. The principles of the American Womrath plan might well be studied, whereby books are rented from a commercial library at twenty-five cents for the first week and two cents a day thereafter. When soiled they are sold at from fifty cents to a dollar and a quarter; all sorts of stores act as agents. Church bodies are being urged to see that there is a library in every village where there are as many as ten literate Christians. These units are by no means pretentious. In lands of termites

¹ The *Times of India*, December 12, 1932.

² *Lovedale and Literature for the Bantu*, by Robert H. W. Shepherd, p. 63. Lovedale, South Africa, Lovedale Press, 1945.

and mildew the most useful device is a kerosene tin remodeled so that one long side lets down. This is filled with as many as sixty thin volumes. Such libraries have the advantage of being durable, portable, lockable, displayable. They can be housed with the preacher, the schoolmaster, the postman, or any local official.

Where interest needs rousing, "reading hours" have played a constructive part; someone at a regular stated place and time reads aloud to any who care to hear, and thus gives a glimpse into the fascinating tales sandwiched between the covers of books. In Tanganyika such reading circles were formed, with in one case over a hundred and in another case three hundred listeners.¹

Lastly, there is the matter of relation to PUBLIC LIBRARIES. American publishers send free copies of new issues to the Instituto Brasil-Estados Unidos (for promoting cultural relations), which are utilized in libraries.² Should not Christian publishers consider some similar plan for getting Christian books onto the shelves of all public libraries? Most institutions would welcome such gifts, and surely there are donors who would make possible the special funds required.

Leadership

A library is so simple that it can be part of the technique of every pastor and missionary. But some of the types of service mentioned above require some specialized skills. The librarian should be an educated man of wide interests and sympathies, who knows the people of his town and takes a keen interest in them and their doings, who is ready to help not only clubs and societies, but individuals. He should be firm over rules and regulations without arousing strife or ill feeling. Such a man, if he will devote himself to the best interests of his community, will

¹ *An African Survey*, by Lord Malcolm Hailey, p. 1296. Toronto, Oxford University Press, 1938. (c)

² Letter from H. C. Tucker of Rio de Janeiro, January 1, 1945.

find in his work an abundant reward.”¹ Where can such leaders be trained?

A School of Librarianship has been established at Achimota College, Gold Coast, with the assistance of the British Council and the cooperation of the College council. The government of Nigeria has offered four scholarships to suitable men and women, to cover training, maintenance, and the cost of transport to and from the Gold Coast. The course is for two years.²

Likewise there has been a library school at Central China College, Wuchang. Should classes for librarians be added to courses in journalism in Christian colleges?

DISTRIBUTION DIRECTORS

With distribution such a far-flung enterprise and of such central importance, it is increasingly felt essential to have someone who will give his full time to co-ordinating the effort. His work would include the development of sales methods; arrangements for advertising and distribution throughout the area; co-operation with all book depots and agents; inauguration of exhibits and fairs, enlistment and training for salesmanship of all Christian workers, particularly pastors; and general promotion of literature-consciousness. The I.L.F. in India is urging the appointment of Literature Promoters who would undertake these and other literature tasks. At least two areas, the Telugu and the Malayalam sections, already have such secretaries, entrusted with distribution problems as well as production.

Only China has a man with sole distribution duties. Mr. Myron Terry has for more than ten years been Distribution Secretary of the C.L.S., now of the United Christian Publishers. He deals with the mail-order department and bookshop at the Center, and also travels widely, studying needs and helping work out

¹ "Libraries in Africa," p. 13.

² *Listen*, December, 1944.

effective plans. His organization of sales and forwarding depots for getting literature circulated in West and Northwest China during war years has been nothing short of spectacular and has meant a lifeline to book-hungry peoples.

So large a program can of course only give its best results insofar as it is interdenominationally based, as are each of the three examples given in the preceding paragraphs. China has found that merging distribution has brought a closer relation also with the publishers and with union book stores.

FINANCING DISTRIBUTION

Such a great network can, moreover, not run on wisdom and devotion alone; it must somehow be subsidized. How to subsidize distribution is one of the prevailing questions before literature committees at the present time. It is interesting to note that when the Indian Literature Fund was established its purpose was to subsidize authorship, and the salaries of men who would write the literature were thus cared for; later, a shift was made to subsidize publication through grants to publishers to make possible reasonable printings of editions at salable prices; now there are proposals for subsidizing distribution. To date these take the following form:

1. For struggling bookshops, the provision of a revolving fund (as described on page 193).
2. For councils, conferences, and other meetings, an amount up to 20 per cent of proceeds from sale of books, to be used toward meeting actual transportation expenses.
3. For individuals ordering for re-sale fifty or more books which had been subsidized by the I.L.F., a discount of $33\frac{1}{3}\%$ ¹

Peru sees two avenues of subsidization:

- "1. Putting local bookstores on a sound business basis.

¹ From the minutes of the Triennial Meeting of the National Christian Council Committee on Christian Literature, Nagpur, India, January 5-6, 1943.

2. Supporting colporteurs of general evangelical literature.”¹

Syria presents five:

- “1. Underwriting publication costs.
2. Reducing prices.
3. Providing a fund for free distribution.
4. Employing colporteurs and literature evangelists.
5. Newspaper evangelism.”²

The important thing is that at last this central problem of distribution has come to the fore and constructive thinking is resulting in experiments toward solving it. New ways are being found to put books into the hands of the people. But there remains desperate need to ponder the observation made by Chester S. Miao, Chinese delegate to the Latin America Conference on Christian Literature:

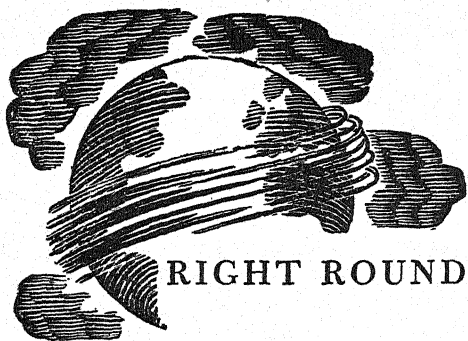
*Not much will be accomplished until our missions and our churches become thoroughly literature conscious. Until they become so keenly interested in this business of producing and circulating Christian literature that it is an obsession with them our recommendations and resolutions will not go very far.*³

When every missionary, when every Christian is alive to the tremendous importance of Christian books in the Christian movement, then distribution will indeed be set in its true place as the keystone of the literature arch.

¹ Letter from the Evangelical Literature Committee, Peru, January 19, 1945.

² Letter from W. G. Greenslade of Beirut, Syria, November 28, 1944.

³ “Christian Literature Program for Latin America,” p. 91.



Chapter NINE

RIGHT ROUND THE WORLD

The most distinctive principle is that everything in the range of the co-operative program and activities should be considered and dealt with from an international and inter-racial point of view.—Jerusalem Conference of the I.M.C.

TODAY BEGINS HIGH NOON FOR CHRISTIAN LITERATURE. DAWN AND early morning saw individual rays of initiative broaden and coalesce, until country after country had its unified program, but only now do we commence to act on the principle that there can be literature give and take the world around. There are many forerunners. The Moslem lands were individualists, then co-operated, and now federate: Latin America drew separate centers and committees into one diversified approach; India, China, Africa press on toward unified projects. But each of these five is now reaching out beyond its own geographical confines, seeking co-operation. What, say they, have the others produced which we could use, what have the others learned which would profit us, and can we contribute something of our own development to the common pool of experience? Meanwhile the supporting groups in the West have also their questions: how can there be more effective co-operation between the Christian literature agencies on the field and the contributing boards and committees in the projection of a program, and how can the change of attitude be brought about which will result in recognition of the integral place of literature in the whole Christian enterprise?

In this chapter, therefore, we are largely in the realm of "next steps." They grow, to be sure, out of the past and have already been foreshadowed in lesser dimensions. They loom large in the hopes and deliberations of all who are intimately engaged in this task of supplying Christian literature on a scale commensurate with the world's need.

INTERCHANGE OF MATERIALS

"Tell us what is going on, and what is available," is the most insistent cry from all language areas. Let Syria voice this commonly felt need: "Missions and missionaries are isolated. . . . Many new things arise of which we scarcely know. . . . We need to be flooded with material and information as pastors are in America. . . . We need to know what others are doing and with what success. . . . You, on the other hand, need to know our needs, problems, and plans. This questionnaire is a step in this direction for literature. But don't keep this knowledge to yourselves . . . use it to guide, supply, implement our work."¹ This book is one attempt to answer such a valid plea. Two other suggestions are immediately possible.

BIBLIOGRAPHICAL SERVICE. The proposal is for some one central agency, possibly the Committee on Literature of the International Missionary Council, to undertake to compile lists of available materials.

1. *Extent.* Requests include: bibliographies on religious education, bibliographies of American religious books, lists of new denominational publications, basic books for preachers, digests of important books produced in every country. The last mentioned is plainly the most important, to avoid the very real danger of stressing Western conceptions and to hasten the day when there will be a true intercultural appreciation and an ecumenical body of Christian thought.

¹ Letter from R. C. Byerly, Executive Secretary, Publications Department, American Press, of Beirut, Syria, January 4, 1945.

2. Plan:

a. Every publisher would prepare and forward brief synopses of every publication to the co-ordinating committee in his area, a practice already followed by some.

b. Copies of area catalogues thus compiled would be forwarded to the central office, as would also subject lists such as those prepared by the Agricultural Missions Foundation, and the World's Sunday School Association.

c. World catalogues could then be compiled, perhaps once in five years, with constant supplementary listings. Much could be eliminated, with only those works of wide common interest included. It would be the kind of service the C.C.L.A. renders for Spanish and *Books for Africa* for the languages of that continent, but on a world-wide scale.

CENTRAL BUREAUS. As the central bureaus for basic manuscripts, blocks, and films come into being in the lands which now plan them, the need is going to be felt for some sort of co-ordination among them. A world office might actually build up the library and files required, or it might merely collate and supply the information as to what is obtainable and where. The former course, although more difficult, might be preferable in order to provide a center for research.

1. *Basic manuscripts* would include all materials which might serve more than one area, either in completed form or in outline form to be filled in locally. Biography, history, folklore, as well as Christian faith and life, would come under this heading. The purpose would be not to discourage original work, but to provide ideas and stimulus.

2. *Blocks* might be donated by religious printing houses and be made available where needed. Also ideas as to such things as composition and color would percolate from the block catalogue.

3. *A film library* is being mooted in view of the availability of many films at the close of the war, and the need for expert guidance concerning choice and use. On the other hand, films also

must become a two-way process, not just the West going South and East, but South and East also producing for the West. Such a service as the Protestant Film Commission offers to North America may well be arranged for the world.

Madras recorded a blanket resolution with regard to these proposals, which awaits implementation.

We recognize that mutual help can often be given in the sharing, for instance, of illustrations, cover designs, basic or quarry manuscripts and ideas for circulation, and having in view the service in this direction of such bodies in the International Committee on Christian Literature for Africa, the Central Literature Committee for Muslims, and the Christian literature agencies of Japan, China, India, Iran, and elsewhere, we recommend that the National Christian Councils with the help of the International Missionary Council avail themselves fully of such exchanges and become clearinghouses of such information.¹

INTERCHANGE OF EXPERIENCE

To secure the "more frequent and persistent interchange of information on needs felt and plans and projects being carried out in other regions . . . and in other language group areas," asked for by Argentina² and seconded by all lands, three requests are defined.

1. CONFERENCES. These have been coming into being under area organizations; the famous Latin America Conference, the recent Near East Conference, the projected Brazil Conference are all illustrations. But again the desire is to reach out beyond geographical barriers and have stated gatherings of literature experts from across the world, in order to pool resources of wisdom and experience. Such was to have been the Conference on the

¹ *The World Mission of the Church: Findings and Recommendations of the International Missionary Council, Tambaram, Madras, India, 1938.* New York, International Missionary Council, 1939.

² Letter prepared by the Regional Committee on Literature in Buenos Aires.

Production and Distribution of Christian Literature, from whose preparatory materials this book is compiled; war emergencies most ineptly forced postponement. The plan had been welcomed on the fields as "indicative of what we want and need."

2. EXCHANGE VISITS. What the visit of an expert can do has been proven many times, from the days when Dr. Zwemer's trip to Persia resulted in the inauguration of a real literature program, to the present when Miss Padwick inspires the Moslem world and Miss Wrong stimulates progress in the whole of Africa. If these people were to visit other areas, if Baez Camargo of Mexico, Mr. Prakasam of India, Dr. Wu of China, were to spend some time with the literature producers and distributors of a neighboring country, in short, if some system of interchange of visits by those actually engaged in the program could be introduced, each area would be doubly enriched. Probably no other method of consultation would be equally satisfactory. Occasionally also a layman trained in European or American methods of distribution or some other phase of the business, could visit mission establishments, somewhat as Mr. Crain visited the presses of India.

3. BULLETINS, or some sort of channeling, to all who are interested, of the information collected about programs, illustrations, advances in salesmanship, organizational developments.

INTEGRATION OF EFFORT

"The Christian Church, as a whole, has never seen the complicated immensity of this task spread over all the languages in which Christ is preached. It is now time to confront it with the task and the challenge."¹ How shall so enormous an undertaking be handled? It is of special interest to look back to the Conferences of the I.M.C. in this connection. Before Jerusalem in 1928 Christian literature had already been a pioneer in the inter-

¹ "World Hunger for Books," by Cecil Northcott, in *World Dominion*, May-June, 1944.

denominational field. "The production and circulation of Christian literature is an outstanding example of the value of co-operation. A common policy for literature has given a greater variety and a higher standard in the books produced."¹ At Madras in 1938 it was determined to build upon this historic foundation of co-operation a great new advance. A "drastic overhaul of the methods and means of producing and selling Christian literature is necessary and, in many cases, long overdue. We are convinced that the presentation of literature needs to the Christian public falls very far short of what is being done for educational and medical work. The case for Christian literature can be made equally interesting and appealing, if effective and widespread publicity is given to it."² Many agencies are now at work. What is the specific part each has to play?

I. Boards

The denominational boards are the broad base, the source of supply for personnel and funds, the link with the great majority of supporters. The responsibilities of the boards in promoting the literature program might be defined under the following categories:

1. APPOINTING SPECIALIZED PERSONNEL. "Christian literature is one of the oldest and most valuable forms of Christian effort. Until more helpers are found, we only mark time."³ "We would like the help of the boards in America and Britain in securing more personnel for this program of literature which, in the future, at any rate, is going to be an extremely important part of our work. We need help both on the side of production and on

¹ *International Missionary Coöperation*, Vol. VII of the report of the Jerusalem Meeting of the International Missionary Council 1928, p. 53. New York, International Missionary Council, 1928.

² *The World Mission of the Church*, p. 96.

³ Letter from H. I. Frost, Convenor, United Christian Literature Committee of the Utkal Christian Council, India, January 4, 1945.

the side of distribution.”¹ How many boards seek for men with a flair for books as they seek for doctors and educators? If sought, such people would respond, and could then study for this branch of Christian service, not with the purpose of themselves producing a literature but in order to develop national literary leaders. Boards might also make it possible for gifted missionaries on first furlough to acquire needed techniques and advice.

2. ALLOCATING ADEQUATE RECURRING FUNDS FOR A LONG-RANGE PROGRAM. Inadequacy and irregularity have been the greatest hindrances. A useful problem in arithmetic is to add together the grants for educational work and the salaries of missionary and national school staffs outside of the school budgets, and then “compare with that figure the amount spent either on direct production of literature or on indirect production through subscriptions to literary agencies. I would hazard the guess that, generally speaking, missions are spending a thousand rupees on teaching young people to read for every two rupees they are spending on providing reading material!”² To set right this situation all societies have been asked—at sundry times and in divers ways!—to follow the principle of appropriating annually to the literature program a definite proportion of their total budgeted expenditure, usually one tenth. “Is literature to remain an incidental in our missionary enterprise?” asked Dr. Foster Stockwell at the Literature Conference in Mexico. “It seems to me no missionary executive can longer be satisfied with a special gift now and then. This program must become a permanent and irreplaceable item in our annual budgets, even at the cost of dropping some missionary or some other work. . . . The tract, the pamphlet, the magazine, the book, will be our new type of mis-

¹ Letter from Ronald Rees, Secretary, National Christian Council Commission on Christian Literature, of Chungking, China, August 29, 1944.

² “Indian Christian Literature in the United Provinces,” by W. H. Russell, in the *Indian Witness*, April 21, 1938.

sionary.”¹ Half the problems could be solved if there were sufficient financial underwriting.

3. ACTING IN CONJUNCTION WITH CO-OPERATIVE AGENCIES IN ALL MATTERS OF FIELD PROGRAM. It is still true that “most of the literature agencies on the field are either owned by, or financially dependent on literature societies, missions, or churches of the sending countries. Until these bodies indicate a willingness to consider joint action in overseas work, plans for closer co-operation and, where necessary, unification of work on the field cannot be fully achieved.”² It is conceivably wise for boards giving their literature funds through union committees to designate certain amounts for the areas in which their own work is carried on. On the other hand, undesignated gifts through such co-operative channels give the board an opportunity to share in the evangelization of lands where it has no other organized work. One board even went so far as to send consignments of books to a mission of another denomination in Africa with instructions to keep the profits from sales as that board’s gift to the continent where it had no mission of its own!

4. AROUSING INTEREST (A) AMONG ITS HOME CONSTITUENCY THROUGH ARTICLES AND CAMPAIGNS TO MAKE THE SUPPORTING CHURCHES ALIVE TO THE CHALLENGE OF LITERATURE AND (B) AMONG ITS MISSIONS. For often it is the mission which fails to be literature-minded and therefore is a bit niggardly with resources. Every contact of the board with its missionaries, from the new missionary conference onward, should in these days reveal the conviction of the board that Christian literature is a pillar of the whole structure of evangelism and establishment of churches. Time should be given to the subject in every deliberation with missionaries.

¹“Christian Literature Program for Latin America.” Findings and Recommendations of the Conference on Christian Literature in Mexico, p. 97. New York, Committee on Cooperation in Latin America, 1941.

²*The World Mission of the Church*, p. 97.

II. Specialist Societies

The specialist societies are the experts, ready with needed technical advice at every point. Quite obviously their chief responsibilities would be:

1. To STUDY THE BEST ARRANGEMENTS for training literature staffs, both missionary and national, both on their fields and abroad.

2. To ADVISE IN ALL MATTERS of paper, supplies, equipment, service bureaus, surveys, policies, et cetera. It is the societies which can best enlist the aid also of commercial firms concerning copyrights, methods, and purchase of supplies at a discount.

3. To DEVELOP INCREASINGLY IMPROVED METHODS at every stage, and particularly in relation to distribution. The idea of book fairs, of folding bookstalls, of many other devices originated with the S.P.C.K. The C.L.S. of China was the first to employ a full-time distribution secretary.

4. To TAKE EXECUTIVE RESPONSIBILITY for certain specialized projects, as representative of all groups. In this the Bible Society offers the outstanding illustration.

5. To COLLABORATE IN ALL FIELD PROGRAMS, as effective members of literature committees.

III. Committees

Such committees as the Christian Literature Committee of the Conference of British Missionary Societies, the Committee on World Literacy and Christian Literature, and the I.M.C. Commission on Christian Literature are essential for several purposes:

1. STIMULATING CONSULTATION of literature workers, calling conferences, arranging exchange visits.

2. STRENGTHENING THE INTEREST of boards through providing a wider perspective and relating them to actual means of field co-operation.

3. EVALUATING AND CHANNELING REQUESTS from the various areas; encouraging field committees to new advance.

4. CHANNELING ALL LITERATURE FUNDS from supporters to fields, to avoid overlapping and to assure meeting emergent opportunities as well as recurring responsibilities.

5. ENLARGING PUBLIC SUPPORT; (a) through effective publicity in summer conferences, in study books and magazines, and elsewhere, (b) through appeals to foundations and potential donors *outside* the board constituencies. "There were quite large sections of the population who would be interested in this kind of thing. (It was) firmly believed that the man in the street did not want to lose Christian principles as a background to the postwar settlement. Therefore, (it was) believed we had a message which could touch the imagination of the Press, chambers of commerce, and Rotary Clubs."¹

6. REACHING PROSPECTIVE LITERATURE-MISSIONARIES at their preparatory institutions, at outgoing conferences, and at all furlough study centers, and persuading institutions to offer special courses.

7. USING THE MACHINERY TO MEET SUDDEN NEEDS, such as the postwar urgent request from the Philippines for the shipping of English books and periodicals to restock the Islands, or the Chinese request for subscriptions to foreign magazines such as *Christianity and Crisis* which soaring exchange had put beyond their reach, or the desire in Brazil that American publishers grant outright or at a specially reduced rate suitable books for pastors.

It is recognized that for these tasks executive personnel is essential.

IV. "N.C.C.'s"

The National Christian Councils through their literature committees serve to unify programs. They

1. Receive and administer central funds

¹ "Report of the All-Day Conference on Christian Literature, London, April, 1944."

2. Study the literature needs and plans of the entire country
3. Suggest interrelationships between
 - a. the denominational agencies within an area
 - b. all engaged in any one phase, as for instance, federations of publishers, or printing, or artists
 - c. the three phases of the program: production, publication, and distribution
4. Stimulate action in churches and missions
5. Keep supporting groups fully informed of progress and needs.

In at least two major areas, the interdenominational committees in the West have found the variety of appeals so confusing that they have taken action requesting that appeals be co-ordinated on the field through a central agency by some established procedure.

V. Local Agencies

The actual job, of course, is done by the local literature agencies, the churches, and the missions! Their activity in developing writers, in producing an attractive literature to meet the needs of all readers, in creating a zest for reading, and in getting books to all people is all-important. So is their rendering regular and detailed reports, which keep the supporting churches eager to share in the process. N.C.C.'s can report the allocation of grants but only the users can supply the details which prove that the literature program is really bearing fruit in relating human life to God. Each mission and church needs a literature secretary to keep in touch with all developments.

The recommendations made at Madras will be worthy of study and restudy for many years. Already some of these suggestions are being implemented, but much land remains to be possessed.

1. We recommend that each National Christian Council or regional conference of missions should work for an effective co-operative

union or federation of the Christian literature agencies and presses within the area it serves.

In each of the areas there might be a central office under the relevant department or standing committee of the National Christian Council or Conference of Missionary Societies, with a staff professionally qualified to deal with publishing, bookselling, and printing problems. This office would give advice and guidance to the local literature agencies; give financial assistance, where possible, on the lines of an agreed policy; promote where desirable such measures as the unification of dialects or simplification of transcription, which will make it easier for people to learn to read, and cheaper to produce books; take steps to co-ordinate, and where necessary to unify, literature work in local language areas in consultation with existing agencies. It would also represent the needs of the whole field to the international officers and keep in touch with other overseas headquarters by regular interchange of ideas and plans.

2. The International Missionary Council instructs its officers to take steps, as early as possible, to call together the representatives of the literature societies and mission and publication boards of the West, and to lay before them the needs and importance of a more adequate literature program and the necessity for an adjustment of literature work overseas in order that the larger program may be carried out.

3. The next step would be to survey in detail the existing literature and the organized agencies of the production and distribution in each great language area. This should be undertaken by the National Christian Councils where they exist. On the basis of such surveys, the International Missionary Council and the interested boards and societies would consult with each area as to the steps to be taken.

4. We ask the Committee of the International Missionary Council to consider the formation of a permanent overseas literature department of the Council, with a committee representing the interested societies and boards. This department would advise and secure financial and moral support for literature work in the various fields, and launch united appeals for adequate funds. In planning this, we would urge that full use be made of the specialized societies. The secretary or director of this department would keep in constant

touch through correspondence and travel with any areas desiring his assistance.¹

Above all, every one of the groups named above should serve primarily as an "energizing center of prayer, study, thought, planning, and fellowship."² "The supreme hope of effective co-operation lies in Christ who is the source of all creative and enduring work. The resources of God are at our disposal, and the limitless power of God can be made available for the great unfinished task."³


¹ *The Life of the Church*, Vol. IV of the Madras Series, pp. 292-293. New York, International Missionary Council, 1939.

² *Ibid.*, p. 331.

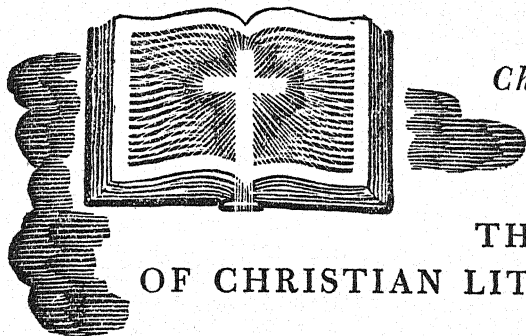
³ *International Missionary Coöperation*, Vol. VII, Jerusalem report, p. 56.

SECTION III

Arriving at the Destination

 Only let us be sure that the printed page carries a true message and that we begin, continue, and end this ministry of the Gospel, in prayer.

—Samuel M. Zwemer



Chapter TEN

THE VISION OF CHRISTIAN LITERATURE

The trouble with these books is not in any special passage but that everyone who reads them wants to become a Christian.—Moslem Censor.

WHEN EVERYONE WHO READS CHRISTIAN LITERATURE "WANTS TO become a Christian," or being a Christian wants to deepen his devotion to Christ, then the highway of print will indeed fulfil its sole purpose of leading on to God. Nothing less will do.

It is, alas, possible to stop short of that goal. It is possible to be touched by the need and still fail to meet it. Yet if the need is not seen, there will be no drive. Dr. Leber presented most forcefully at the inaugural Conference of the Committee on World Literacy and Christian Literature five reasons "why we must make known to the Church the relevancy of literacy and Christian literature to the world crisis:

1. We are in a war of ideas. The ideological conflict is basic in this crisis. Literature is the greatest force we have in the war of ideas.
2. We have a pagan press. People are what they read, and the news-stands show our moral deterioration.
3. We have a channel in literacy and literature to direct and guide the peoples of the world who are rising from oppression.
4. There is an ever-increasing hunger for world fellowship and order. We must put on the printed page, on the air, and on the film the touch of Christ which alone can bring world order. I, if I be lifted up—

5. There is no victory for our cause unless we give all energy and prayer to the propagation of the faith which is the victory that overcometh the world. We must be about our business.¹

It is possible to realize that literature is an essential part of the total evangelical approach, and still fail to undergird it. Yet if its strategy is not known, there will be no dedication. It is therefore important to recall as Dr. Foster Stockwell did at the Latin America Literature Conference, that the program of Christian literature "is inherent in our Protestant mission. It is not a mere incidental, of relatively small importance, but is grounded in our Protestant faith and profession and can be neglected only at our great peril. . . . The light of learning and literature have always been kindled by Protestant faith. Why? Because the Bible is the source of our religious authority and the Magna Carta of our faith."²

It is possible to build up fine organizations and techniques, and still not reach the goal of effective Christian impact. Yet if there is not the machinery demanded by the situation, there will be no program. That is why analyzing the material in the preceding chapters to discover trends is important. There appear to be at least ten widespread current emphases, each with a base in history but nonetheless properly described as emergent characteristics in today's planning.

1. The call for appointment of specialist leadership, on the field and in the West.

It is impossible to carry out an extensive programme without full-time staff. It is suggested that as soon as possible the following appointments be made:

¹ "Report of the Conference on World Literacy and Christian Literature, New York, March 22-23, 1943."

² "Christian Literature Program for Latin America." Findings and Recommendations of the Conference on Christian Literature in Mexico, p. 97. New York, Committee on Cooperation in Latin America, 1941.

1. A publications officer with office staff on the strength of the Education Department
2. A full-time inter-mission literature worker with office assistance and transport
3. The duties of these officers should include:
 - A. acting as joint secretaries of the Central Literature Committee and implementing its decisions
 - B. arranging for production of periodical and pamphlet material required for the spread of literacy
 - C. arranging for increasing the supply of general reading matter
 - D. arranging for editorial work on manuscripts
 - E. placing manuscripts with publishers
 - F. fostering adequate distribution through recognized agencies.¹

2. The conviction that indigenization must be accelerated; that nationals, with few exceptions, should very soon be the authors, planners, promoters, publishers, printers, and salesmen. "In this field the European succeeds best who makes himself dispensable. . . . His success must be held to be chiefly in the production of others who can take his place."²

3. The realization that qualified personnel for each of these phases of the program does not spring full-fledged into being but must be sought and offered specialized training, that full-time, well-paying positions must be made available, that men of talent must be released for this calling.

4. The adoption of better business methods, related to book-keeping, stock-taking, depreciation allowances, discounts, recording total assets, reports to supporters.

5. Arrangements for integrated and comprehensive planning, into which all production gears. Such planning would cover:

¹ "Report on Literacy and Adult Education in the Gold Coast," by Margaret Wrong, p. 30. 1945.

² *Lovedale and Literature for the Bantu*, by R. H. W. Shepherd, p. 77. Lovedale, South Africa, Lovedale Press, 1945.

The making of a survey of the existing Christian literature with a view to its evaluation for present-day needs; this to involve the preparation of a bibliography for each language;

The establishment of means whereby the existing worthwhile literature might be made more widely known, with the hope that outstanding publications would in translations be carried over to other language areas;

The discovery of unfilled gaps or needs and the preparation of a definite program as to the order in which the needs of the various sections of the population should be met;

The appointment of persons best qualified by experience and literary ability to supply particular needs, and especially the enlistment and encouragement of (national) talent;

The preparation of plans and the trial of methods for stimulating love of reading.¹

6. Further steps away from "scatterization" and toward united effort, in union committees, in surveys and pooling of resources, in federations of publishers, in interrelations of all sort, regional, national, and world.

7. Proposals for cross-fertilization of ideas and experiences through exchange visits and conferences, and of materials through central bureaus established to care for both basic manuscripts and illustrations.

8. Admission that distribution is the central problem, and efforts to discover improved methods of circulation, not least of which are the emphases upon better advertising and publicity, the issuance of comprehensive catalogues, and the increasing of effective bookstores.

9. Recognition of the necessity for extension of the use of libraries of all descriptions.

10. The plea for more adequate financial support, both locally and from abroad.

And yet, given all these things, the literature program may be without the fire of God.

¹ *Lovedale and Literature for the Bantu*, p. 47.

THE UNDERLYING SPIRIT

How then can we insure that Christian literature be spiritually effective, mighty to witness to the Gospel, owned and used of God Himself? From start to finish it must needs be a holy process, carried on by consecrated men and women and at every point under the control of the Holy Spirit. All labor for the Kingdom of Heaven is mystical, as humans are co-laborers together with the Lord. Yet the conditions of the partnership are very plain and practical.

1. The ultimate purpose must be kept unfailingly in mind, i.e., to quicken hearts, to share the supreme blessing of life in Christ. The message is always Christ as the Saviour of the world, the only hope of redeemed, renewed, joyous and eternal living, in fellowship with God. Subjects and themes are manifold, but the message, unchanging because absolutely unique, must run like a red cord through every production, not just as content but as spirit and atmosphere and motivation. Else the fire of God which falls will be a consuming fire.

2. There must be a sense of holy vocation. "Leadership in such work calls for spiritual qualifications. . . . It is true today as ever, that we must have spiritual men for spiritual work. And none can set them apart and call them out from amongst other insistent claims but the Spirit of the Lord."¹ Nor is it only the authors and planners who require such anointing. "The Church would possess a weapon of immense power . . . if the editors, publishers, and printers as well as knowing their profession were consecrated men and women who were in every sense missionaries."²

3. There is a cost to be paid, of mutual self-sacrifice in the common task in order to reach the fullest unity of effort, and of

¹ *Christian Literature in Moslem Lands*, p. 278. New York, George H. Doran Co., 1923. (c)

² "Report of the All-Day Conference on Christian Literature, London, April, 1944."

deeper personal sincerity in restudying and re-experiencing the message to be made known.

4. There is an investment to be made, for the whole work of Christian literature is essentially

. . . an investment by Christian men and institutions the returns of which should, in time, be forthcoming in terms of deepened faith and Christian conviction; of more intelligent understanding of the tenets of our religion; of deeper appreciation of Christian culture and of our Christian heritage, and of the bearing of these upon the present and future of mankind; and of inspiration and consecration to Christian living and Christian service.¹

5. There is need of spiritual elasticity, of responsiveness to new conditions.

The partners on the home boards and the partners abroad must realize that . . . they reach out to mysterious realms beyond the control of budgets. Some great, sweeping movement of the Spirit of God may in any year call for immediate revision of plans. Or, once in the centuries, God may send to some little Christian group . . . a writer or an artist of genius. Then our careful planning may have to be laid aside, that we may make the most of this unexpected better gift of God.²

6. There is need of prayer, daily, hourly need that everyone pray. The author and the artist beseech the inspiration of God. The committee seeks to know the mind of God concerning situations and how to meet them. The publisher prays that he may be directed to wise decisions. The printer seeks to glorify God in a faultless product. The salesman and the librarian wait upon direction from above for each person they meet. And everyone, at every stage, sends to the Lord of the harvest an unfailing stream of intercession, that these printed words may be powerful to the

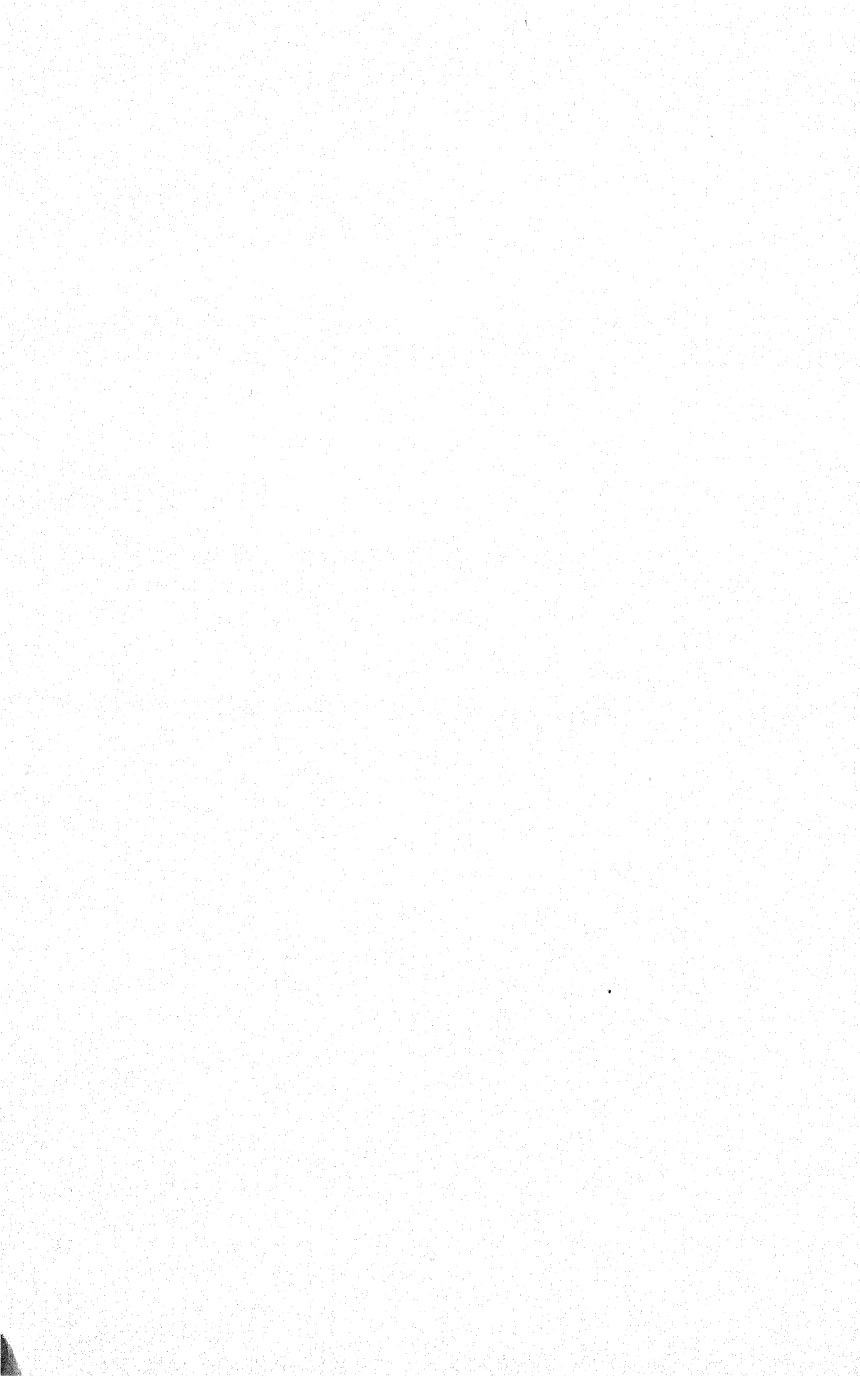
¹ Letter from Charles W. Turner, Executive Secretary, Bible Society of Rio de Janeiro, December 26, 1944.

² *Christian Literature in Moslem Lands*, p. 222. (c)

winning of hearts. Except literature workers pray, except they be caught up by the Holy Spirit, except every process be dedicated to Him, the program loses divine power and fails to fulfil the greatness God has planned.

For this is not a human enterprise. It is of God, building a highway for the coming of the King, a highway over which the redeemed may walk, a highway of hearts made ready. The path of print may lead to that glorious highway, if we faithfully tend it and if we walk upon it in the very company of Christ Himself. He, the Incarnate Word, *is* the Highway, when our goal is God.

APPENDICES



Appendix I

SEVENTH-DAY ADVENTIST COLPORTAGE

H. M. Blunden, Secretary

Publishing Department, General Conference of Seventh-Day
Adventists

The founders of the movement known as Seventh-day Adventists recognized in the printing press a strong and influential ally in disseminating their teachings. They made free use of the public press and realizing its widespread influence in moulding opinion; they set up their own printing plant and produced tracts, pamphlets, and books in considerable volume. This great activity with the printed page in those early days was supported by the voluntary contributions of liberal-hearted believers in the Advent doctrines and thus the literature was either given away freely or sold at a low price sometimes below its cost.

For perhaps forty years this was the method employed in circulating the product of the press—but as the movement expanded and became more thoroughly organized it was evident that such a method of distribution limited the volume of literature to be used to the financial ability of the members to support the effort. It was then that the literature program of Seventh-day Adventists entered upon a new era in its history. They began now to send forth colporteurs from house to house selling their books by subscription.

From the very beginning of the adoption of this plan of circulation success attended the efforts of these workers, and the work proved to be self-supporting, enabling the colporteur to earn a livelihood from his endeavors and to pay the cost price of the literature to the publishers. Such a program presented great possibilities of expansion. It was not hereafter to be measured or circumscribed by the financial ability of adherents, who may be ever so liberal, to bear the cost of the circulation of the product of the press.

As the number of colporteurs increased, it became evident that a special organization was necessary to care for and manage this rapidly expanding literature business. Workers had to be selected and trained for this special type of work, and this demanded leaders specially qualified for this task. The outgrowth of this organized system, which has been perfected over the years, is that today their annual sales run into many millions of dollars. In 1944 the actual amount was over \$9,000,000. The great bulk of this literature is published in their own plants which are found scattered all around the globe, and is distributed by colporteurs.

The books, pamphlets, tracts, magazines, and papers issuing from the many publishing houses are distributed to agencies known as Book and Bible Houses. In North America each local conference possesses such an agency. There are fifty-four such local conferences which in turn are grouped into ten union conferences. Every local conference has a publishing department secretary whose sole duty it is to select and train colporteurs and supervise their activities. Whenever the number of colporteurs becomes too many for one secretary to care for, assistants are added to the staff as they are needed. Each union conference has a publishing department secretary who supervises the work of the local secretaries within his union. And in the General Conference there is a publishing department with a secretary and three associates who supervise the circulation of literature throughout the world field, and whose duties frequently take them to other lands. All these leaders are expected to be specialists in their line—their only responsibility is to give the inspiration and trained leadership to a great world-wide literature ministry. They are employed as salaried workers by the various organizations with which they are connected and are not supported from the proceeds of the sales of literature.

In each union conference these publishing department secretaries meet once a year to plan the program for the year ahead and to improve their leadership. And at irregular periods publishing department conventions, covering a continent or a division field, may be called to consider the wider interests of the publishing work and the distribution of literature.

Moreover this organization for the production and distribution of

literature is not a thing separate and apart but is given a prominent place in the counsels of the denomination.

We have described in more or less detail the organization which guides this colporteur program. We shall now proceed to show it in action:

Salesmanship is a profession and it is a fine art to be able to approach a perfect stranger and gain his attention to the literature you are handling and to inspire his confidence, and then to guide his mind across those mental steps which lead finally to a favorable decision to purchase. This must be learned by the colporteur if he would be successful. It requires certain natural abilities upon which to build—hence great care must be exercised in the selection of the men and women to see that they possess the necessary qualifications. It is not correct to think that anybody who is willing to serve can be a successful colporteur.

A number of men and women selected for qualifications that fit them for this work are brought together for a Beginners' Institute, and for ten days they undergo a thorough training in the art of salesmanship, and in the development of those personality factors which will contribute to their success in dealing with human nature, and in mastering the subject matter in the literature they are to sell. They are taught a prepared canvass which is basic to the presentation of their selling talk. In this institute they are instructed also concerning their business dealings with their conference Book and Bible House, which is the organization that directly supplies their literature.

They are now ready for their initiation into the actual work of colportage. But these new recruits are not left for many days without the supporting and encouraging help of their leader—the publishing department secretary who has trained them in the institute. These first few days are very often a severe test on the ability and the faith of the new colporteur and frequently a few hours with the leader, who is a skilled salesman, makes all the difference between success and failure.

And so the colporteur is launched on a career of intensive ministry with literature which carries to the hearths and hearts of the people the message of divine love and saving grace. He could choose no higher profession than this. A Christian colporteur who enters upon

his work from right motives is performing a genuine ministry, for he preaches the gospel at the doorstep or in the parlor, carrying his ministry to the humblest as well as the most exalted in the land and urging upon them the message of salvation. And "a book has within it the ability to produce in the reader the same conviction that was in the heart of the writer."

As time goes on the department secretary watches closely the progress of the colporteur and is in weekly correspondence with him. The first note of discouragement brings the secretary to his side and for awhile they work together and pray together until the cloud passes and the colporteur is able to stand alone once more. Thus he increases in stature and finally becomes a stalwart in his own right.

A very essential part of this training program is the annual institute. This lasts about a week and is attended by all regular colporteurs within the territory. It is a refresher course in Gospel salesmanship, when the leaders from local, union, and general conference departments join in imparting the instruction. Devotional and inspirational meetings are a prominent feature of the annual institute, so that the colporteurs return to their work strengthened in spirit and wiser in their profession.

The denomination operates its own colleges and academies. The leaders in the publishing department conduct classes in salesmanship in these schools near the close of each school year. They train many hundreds of students to sell religious and health literature during their summer vacation. There is a triple objective in this student program:

First, the experience in meeting people and persuading them to purchase such literature is a practical training which is of great value in their program of education for life's responsibility.

Second, the student who is diligent is thus able to earn a scholarship for the ensuing year, and

Third, which is by no means the least, men and women who pass through this experience of being colporteurs thereafter have a personal and keen interest in this program of literature evangelism. It is from these young men that future leaders of the denomination will be developed.

These men and women work on a commission basis. The selling

price of the literature is built upon the same principles which govern merchandising generally. There are three groups to be cared for—the manufacturer, the wholesaler, and the retailer. In the case under consideration, these are represented by the publisher, the Book and Bible House, and the colporteur. A well-trained and well-qualified colporteur who is faithful and diligent in the use of his time and opportunities can earn his livelihood by selling Christian literature. After fifteen years of continuous service the colporteur is eligible for sustentation, or superannuation, benefit on the same basis as retired ministers.

For more than sixty years this colporteur organization has been in operation. Here is a beautiful tribute to these colporteurs written in a book by Henry M. Porter, a Colorado philanthropist, and published in 1929. After describing the Seventh-day Adventist chain of publishing houses, he says:

“Seventh-day Adventists distribute most of their book literature from door to door. More than 3,000 colporteurs every day traverse the highways and the byways of the world, taking the printed page from home to home. These missionary salesmen sail along the waters of the Amazon into the interior vastnesses of Brazil; on muleback they go among the valleys of the high Andes; afoot they trudge the lonely jungle trails of Burma and Java; astride a bicycle they pedal from village to village on the wide African veldt; by wheelbarrow they wend their way among the rice fields of China; on sleighs they visit the farflung farms of Canada by winter; up and down the streets of the teeming metropolises of the world, everywhere and every time, with no heat too hot, no cold too frigid, no mountains too high, no stream too deep, do these dauntless and consecrated literature ambassadors of Christ go in the blessed ministry of the printed page.”

Thus the rich treasures of the Gospel are being carried into the very strongholds of evil by consecrated men and women whose lives are dedicated to a great and noble service for God and man. Many of these men and women have pursued their vocation under great difficulties. Some have been haled before magistrates and cast into loathsome prisons in countries where religious freedom is not recognized. Some have been waylaid and killed on lonely country highways; many can witness to the overruling of circumstances by an unseen

hand, and to the manifestation of divine protection, in moments of dire peril; and the unwritten chapters of miraculous deliverances are known only to an overruling Providence.

And what is the fruitage of their labor of love? Multitudes in all parts of the world are every year learning for the first time of the love of Jesus Christ and the beauty of Christianity, for the printing press possesses a thousand tongues and its voice reaches to the very ends of the earth. Moreover, it is far-reaching in its influence, powerful to produce results, insistent in its message, consistent in its arguments, and permanent in its effect in the great work of disseminating light.

“By reading, prejudices are broken down, convictions are changed, minds are illuminated, beliefs are established, hearts are melted, and souls are reborn in the Kingdom of God. It is impossible to comprehend the amazing energy and extraordinary power to be found in the product of the press.” There is no loftier ministry than the printed page, and there is no higher calling than that of a Gospel colporteur.

Appendix II-A

PREDICTING READABILITY*

Irving Lorge

Associate Professor of Education, Teachers College,
Columbia University

What a person understands of the material he reads depends upon his general reading ability and the readability of the text he is reading. His reading ability, moreover, depends upon his intelligence, education, environment, and upon his interest and purpose in reading. The readability of a text depends upon the kind and number of ideas it expresses, the vocabulary and its style, and upon format and typography.

Reading comprehension must be viewed as the interaction between reading ability and readability. Reading ability can usually be estimated by a person's success with an adequate reading test. Readability, however, must be measured in terms of the success that large numbers of persons have in comprehending the text. In measuring the readability of texts, the material is presented to a random sample of persons whose reading ability is known. The readability of the text is assigned the average reading ability score of the sample. In assigning the average reading ability score as an estimate of the readability of a text, one must assume, of course, that the variations in people's interests and purposes in reading are balanced. . . .

The variables used to predict readability are aspects of the text, e.g., vocabulary load, sentence structure and style, and interest. One or more measures of vocabulary load is used as a predictor in every study of readability. The more usual measures are the following:

*Used by permission.

1. Number of running words.
2. Percentage of different words.
3. Percentage of different, infrequent, uncommon, or hard words.
4. Percentage of polysyllabic words.
5. Some weighted measure of vocabulary difficulty.
6. Vocabulary diversity (related to 2).
7. Number of abstract words.
8. Number of affixed morphemes (prefixes, inflectional endings, etc.).

Most studies also predict readability on the basis of one or more measures of sentence structure or style, e.g.,

9. Percentage of prepositional phrases.
10. Percentage of indeterminate clauses.
11. Number of simple sentences.
12. Average sentence length.

Less frequently, the prediction of readability is based on some measure of human interest, e.g.,

13. Number of personal pronouns.
14. Number of words expressing human interest.
15. Percentage of colorful words.
16. Number of words representing fundamental life experiences.
17. Number of words usually learned early in life (related to 2).

NOTE: Dr. Lorge goes on to give specific directions for computing the readability index of any passage in English. The formula is based on an analysis of structure and vocabulary. The entire article may be obtained from *Teachers College Record*, Vol. 45, No. 6, pp. 404-419, March, 1944.

Appendix II-B

TEN BASIC RULES OF LANGUAGE SIMPLIFICATION

*Rudolph Flesch**

1. Do not express more than one idea in a sentence. Example:
Pidgin English uses a "S'pose" sentence instead of an "if" clause.
2. Use short root words rather than words with prefixes and suffixes.
3. Use as few "empty" (structural) words as possible. ("Empty" words are prepositions, conjunctions, auxiliary verbs.)
4. Use as few abstract words as possible. (An abstract concept can be defined but not described; a concrete thing can be described but not defined.)
5. Use words with several meanings or shades of meanings only to express the one meaning that would occur first to an average person.
6. Use verbs rather than nouns wherever possible.
7. Use words that refer to people wherever possible.
8. Instead of qualifying adjectives and adverbs use another sentence.
Example: Instead of "He said reverently . . ." use "He was reverent. He said."
9. Avoid all bookish, literary figures of speech.
10. Use idiomatic expressions wherever possible.

* Dr. Flesch, author of the recent book on *The Art of Plain Talk*, prepared these basic rules with universal application in view.

NOTE: To standardize and compare the readability of simplified material in different languages, these ten points could be evaluated for any given text. If four degrees of readability are used for each point ("Easy," "Fairly Easy," "Fairly Difficult," "Difficult") and the four degrees are numbered 1 to 4, then a score of ten would indicate optimal readability, and a score of forty would indicate complete failure of communication.

Appendix III

SCHOOL BOOK FAIRS

(Excerpts from three booklets of instructions issued by the C.L.S.,
Madras)

A SCHOOL BOOK FAIR—WHAT IT IS

It is a *fair* in which books are the centre of interest. Books are set out on the stalls for sale; books are the subject of the short talks given; and books create the whole colourful setting of the occasion. Why then not call it a bookshop, or a bookstall? Because the book fair is really meant to be a fair and not a shop or a stall. One of the most striking things about a fair is the buzz and excitement of the gathering whose enjoyment is heightened by continual surprises which help so much towards creating the fun of the fair. It is indeed a *gala* day with school children, most of whom discover for the first time that there is fun and pleasure in the business of buying books and that reading can be an enjoyment for leisure hours as well as a school task.

THE KIND OF BOOKS DISPLAYED

Why is it called a *school* book fair? Are school books sold? Oh no, not at all! Most of the books displayed are of general interest to children for their own pleasure reading. The selection will depend upon the type of school, the languages of the area, and the needs of the children who will be coming to the fair.

There will always be a wide selection of story books, as well as books with pictures for juniors, biographies of national leaders and great men, books of travel, adventures and hobbies for seniors, as well as Christian books when there are Christian children. In fact there will be a variety of books from many different publishers.

THE PURPOSE OF A BOOK FAIR

The main object of holding book fairs is to make children and people book-minded. But it also offers educational, social, and cultural opportunities not always found in the routine of school life. As booksellers we are trying to give knowledge through the printed page—knowledge of all kinds. In this we try to be of service to the whole community and not just to a particular section of it. What is aimed at in a School Book Fair is to introduce children to literature under favorable conditions. There is the colorful and happy atmosphere of the fair, the short informal talks given at the entrance about a few chosen books, as well as the freedom to go round the stalls, handling the books as desired and discussing them with comrades. All these are calculated to sow the seeds of love for reading and an interest in books other than prescribed schoolbooks. Once a steady reading habit is formed in children, then the problem of the library hour and supplementary reading is solved without difficulty, for those who read at leisure read for pleasure.

HELD DURING SCHOOL HOURS

It is because of its immense educational value that a book fair is held *during school hours* and the children come in by classes, with their teachers. If need be, the visit to the fair can be exchanged for the timetable period of "library," "literature," or "reading."

It is certain that as a periodical event—say once a year, or once every two years—a book fair will make giant strides toward progress in education and will be a wonderful means of getting books into the homes of the people far and wide. The education authorities have already welcomed this new project.

WHAT IS NEEDED

A *hall* in which the fair can be held. This will usually be the school hall, or some other accessible to the schools concerned. It must be a hall that can be locked up, and must be arranged so that not more than two doors are used. This hall should be at the organizer's disposal at least two hours beforehand, or more if convenient.

Tables for the organizer to prepare as bookstalls—at least five in

number. These may be made up of big tables if they are available, or of a number of small ones put side by side. The stalls should be well spread about the room with one or two in the centre, but the final arrangement should be left to the organizers.

Sarees are usually borrowed for covering the tables to make a bright foundation on which to set out the books. These should be of plain colours and bright (not white or cream) and may be of silk or cotton (not georgette); they can be lent without fear of harm.

Personnel. Two people are needed to run the actual fair—one to organize and one to be cashier. The former usually gives the three-minute talks to each group coming in and keeps the fair running generally, while the latter's place is at the outgoing door to take the cash and see that things are correctly paid for. The cashier will need two doorkeepers to see that the children go past him in single file, and without crowding.

Helpers are needed at the stalls. These should be the senior boys or girls, or training students, and they should number two to a stall, which will mean ten helpers. Their work is to know the prices of the books. If they can help the would-be buyers to select suitable books, so much the better. They should arrive fifteen minutes before the fair opens, when they will have their work explained to them. Four doorkeepers are also needed, two for each door. They should be seniors or persons with recognized authority.

To make the fair known. Printed notices for pinning up on the school notice board will be sent to you. Beyond these the fair should be talked about at the school assembly during which it should be made quite clear to the children that they should bring money, as the books and pictures are for sale.

Arranging the children's visits to the fair. It has been proved most beneficial for the smaller children to come in first. If the fair is held in a large hall, about 120 children should come at a time; if it is a small room, 80-100 children will be more comfortable.

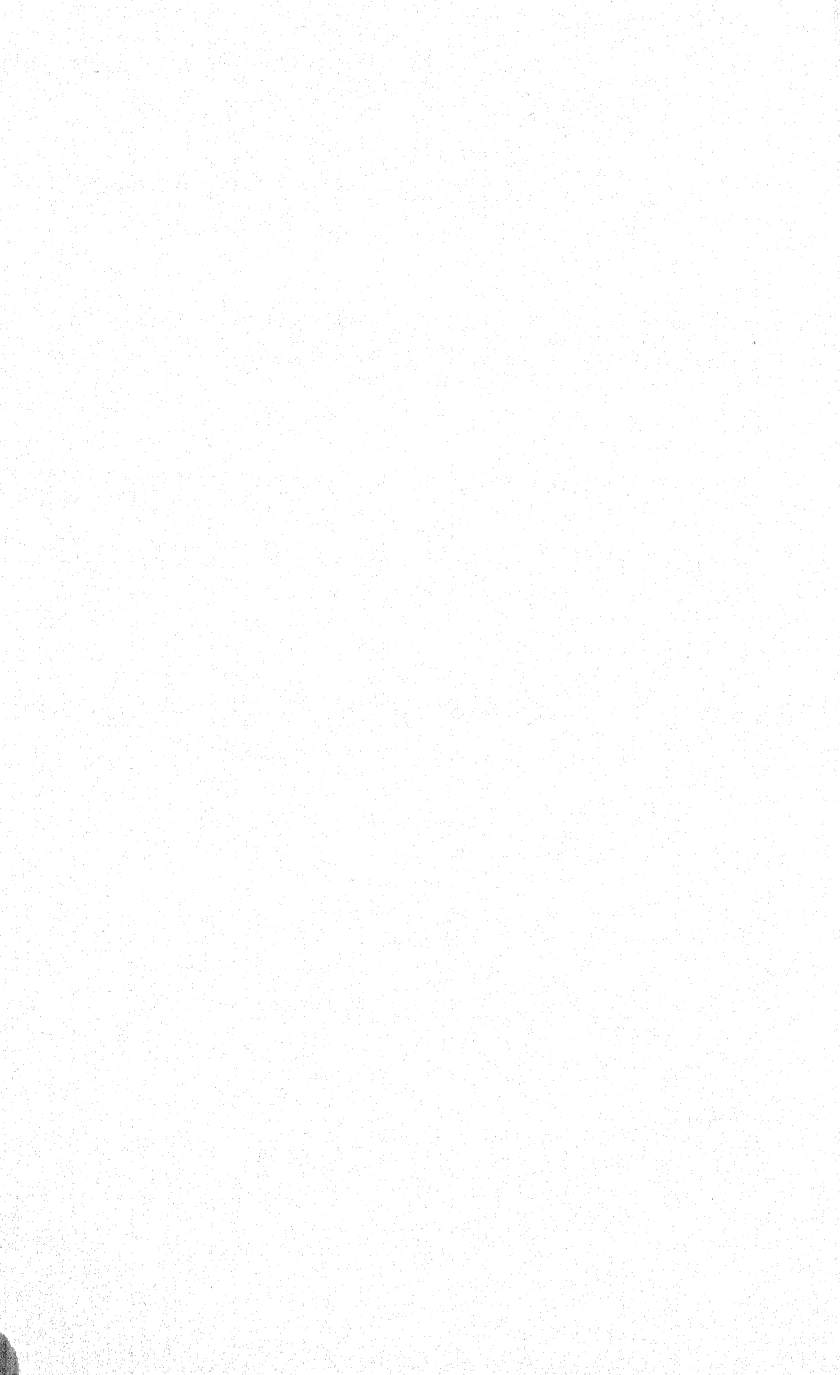
For the younger children twenty minutes is quite long enough to stay at the fair, while thirty minutes is sufficient for the older classes, except perhaps the sixth form, who—as also for training students—should be allowed forty-five minutes.

A whistle will be blown in the hall when the allotted time for each group is ended, and as soon as that group has gone out the next one should be ready to come in immediately.

For further information write to:

THE CHRISTIAN LITERATURE SOCIETY'S BOOKSHOP
Post Box 501, Park Town, Madras, India

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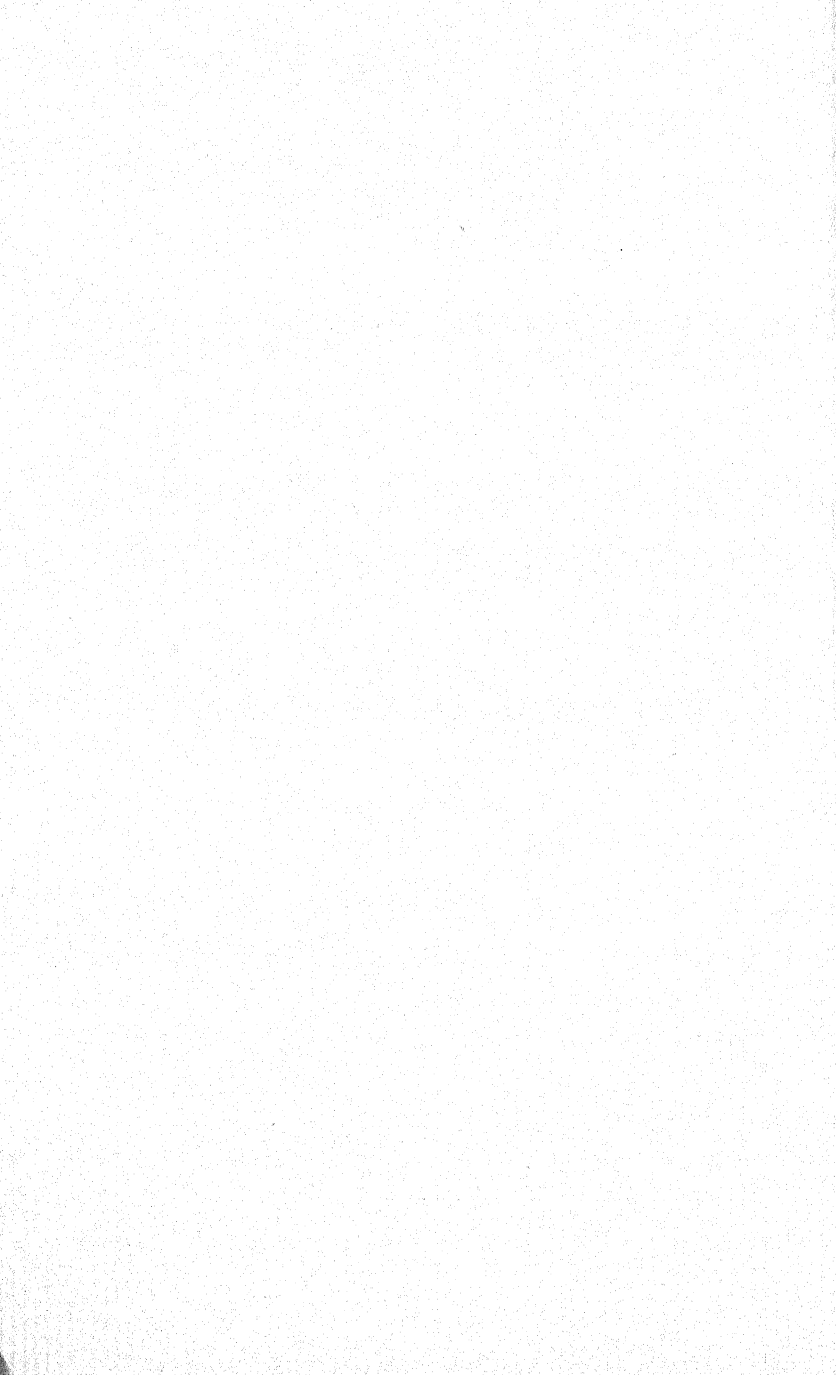
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